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Pee Dee Associate

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my Father W. A. Leach
wrote this -

MINUTES, &c.

His Daughter - Estelle Leach Allen

SATURDAY, October 19, 1839.

THE Association Sermon was delivered by Elder John Monroe, from Gallatians vi chap. first clause 14 verse: "*But God forbid that I should glory, save in the cross of our Lord Jesus Christ.*"

After which, prayer was offered by Elder J. Gulledge.

Letters were then called for—read—and contents noted.

[See Table.]

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Showing the names of Churches and Dele
the No. Received by Letter, Dismiss
municants, Ordained Ministers, Lice

CHURCHES AND PO

WI

NAMES OF

Pee Dee, Anson Co., Lilesville: J. Henry, H. E
R. River, Anson Co., Wadesborough: J. Culpep
*Forks L. River, Montgomery Co., Simmons' Ta
Bethel, Montgomery Co., Mount Gilead: Absa. H
Cartledge's Creek, Richmond Co., Dockery's Sto
Saron, Richmond Co., Bostick's Store: S. Usher,
New Union, Montgomery Co., Lawrenceville: D.
Dover, Moore Co., Suggs' Bridge: Burwell Deato
David's Creek, Montgomery Co., Norwood: [No
Brown Creek, Anson Co., Wadesborough: Wm.
Bethlehem, Montgomery Co., Powelton: P. M. P
Spring Hill, Richmond Co., Laurel Hill: J. Mon
Bethel, Richmond Co., Laurel Hill: [No represen
Kendall's, Montgomery Co., Kendall's Store: E. I
Ebenezer, Montgomery Co., Stony Gap: Mark J

* Ordained Ministers.

† Licentiates.

A TABLE,

es, with the Post-Office addresses; the Baptisms for the year;
by letter, Excluded, Restored, Dead; the Whole Number of Com-
ates, and the Amount Contributed by each Church.

-OFFICE ADDRESSES, THE ELEGATES.	Baptised,	Rec'd. by letter,	Restored,	Dismiss'd by letter.	Excluded,	Dead,	Total,	Contributions. $	Contributions. cts.
n, C. Waddell,	2	4		6	2	3	170	2	81¼
James Benton,							66	1	50
ard: S. Holtom, A. Wright, W. Jordan,	18	4		16	2		171	1	50
y, E. C. Morton,† J. Ballard,	1						44	1	50
L. Webb, W. Covington, C. Morgan,				6	3		85	2	00
nes Bostick, Turner Smith,	1			4			29	2	00
yd, B. Dunn,	4	1		6	1		55	1	97½
L. Deaton, John Leach,	6	1					77	2	00
resentation—letter received,]							11		50
Morris,* W. Harrington, L. Parker,	11	3		2			72	2	00
l, H. Webb, Samuel Crouch,				[illegible]			35	1	50
,* D. Graham, D. McMillon,	2						78	2	00
on—letter received,]							20	1	00
Parker, Evin Stoker,	3					1	45	1	45
, Laban Carter,	4			1		1	41	1	50

On motion, the A
Culpeper, Moderato
It was then
Resolved, That I
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That James Bost
of Finance.
That Elder John
appointed a Commi
That P. M. Pow
Committee on Sabb
The following br
Sabbath services, a
the meeting of the
and Elisha Bostick.
Prayer was then
day morning, 9 o'cl

Preaching comme
der J. Culpeper, fro
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J. Monroe then add

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A TABLE,

Showing the names of Churches and Delegates, with the Post-Office addresses; the Baptisms for the year; the No. Received by Letter, Dismissed by letter, Excluded, Restored, Dead; the Whole Number of Communicants, Ordained Ministers, Licentiates, and the Amount Contributed by each Church.

CHURCHES AND POST-OFFICE ADDRESSES, WITH THE NAMES OF DELEGATES.	Baptised, : : : :	Rec'd. by letter, :	Restored, : : : :	Dismiss'd by letter	Excluded, : : :	Dead, : : : : :	Total, : : : :	Contributions.	
								$	cts.
Pee Dee, Anson Co., Lilesville: J. Henry, H. Eason, C. Waddell,	2	4		6	2	2	170	2	81¼
R. River, Anson Co., Wadesborough: J. Culpeper,* James Benton,							66	1	50
Forks L. River, Montgomery Co., Simmons' Tan-Yard: S. Holtom, A. Wright, W. Jordan,	18	4		16	2		171	1	50
Bethel, Montgomery Co., Mount Gilead: Absa. Haley, E. C. Morton,† J. Ballard,	1						44	1	50
Cartledge's Creek, Richmond Co., Dockery's Store: L. Webb, W. Covington, C. Morgan,				6	3		85	2	00
Saron, Richmond Co., Bostick's Store: S. Usher, James Bostick, Turner Smith,	1			4			29	2	00
New Union, Montgomery Co., Lawrenceville: D. Boyd, B. Dunn,	4	1		6	1		55	1	97½
Dover, Moore Co., Suggs' Bridge: Burwell Deaton, L. Deaton, John Leach,	6	1					77	2	00
David's Creek, Montgomery Co., Norwood: [No representation—letter received,]							11		50
Brown Creek, Anson Co., Wadesborough: Wm. A. Morris,* W. Harrington, L. Parker,	11	3		2			72	2	00
Bethlehem, Montgomery Co., Powelton: P. M. Powel, H. Webb, Samuel Crouch,							35	1	50
Spring Hill, Richmond Co., Laurel Hill: J. Monroe,* D. Graham, D. McMillon,	2						78	2	00
Bethel, Richmond Co., Laurel Hill: [No representation—letter received,]							20	1	00
Kendall's, Montgomery Co., Kendall's Store: E. L. Parker, Evin Stoker,	3					1	45	1	45
Ebenezer, Montgomery Co., Stony Gap: Mark Jones, Laban Carter,	4			1		1	41	1	50

* Ordained Ministers.

† Licentiates.

On motion, the Association was organized, by appointing Elder J. Culpeper, Moderator, and William A. Morris, Clerk.

It was then

Resolved, That Elder J. Monroe, with the Moderator and Clerk, be appointed a Committee of Arrangement.

That James Bostick and Jeremiah Henry, be appointed a Committee of Finance.

That Elder John Monroe, Eldridge Parker and Calvin Waddill, be appointed a Committee on the Associational Letters.

That P. M. Powel, John Ballard and E. C. Morton, be appointed a Committee on Sabbath Schools and Temperance Societies.

The following brethren were appointed a Committee to arrange the Sabbath services, and to appoint Ministers to occupy the stand during the meeting of the Association, to wit: A. Nicholson, Elijah Bostick and Elisha Bostick.

Prayer was then offered, and the Association adjourned until Monday morning, 9 o'clock.

LORD'S DAY, October 20.

Preaching commenced in the Meeting-House. First Sermon by Elder J. Culpeper, from Psalms xci. 9 and part of 10 verse.: "*Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; There shall no evil befall thee.*"

After the first discourse the congregation met at the stand. Elder J. Monroe then addressed a large assembly, from Isaiah i. 18: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

After a short intermission, Elder Noah Richardson preached from Psalms lxxxv. 6: "Wilt thou not revive us again, that thy people may rejoice in thee?"

Good attention was given to all the discourses, and a deep solemnity appeared to rest on the congregation, and the preaching appeared to be in the power of the spirit; and although no very great excitement attended the services, we hope, and believe, that much good was done.

William A. Morris preached at night, from 1 Cor. xv. 35: "*For he must reign, till he hath put all enemies under his feet.*"

MONDAY MORNING, October 21.

The Association met according to adjournment: and after singing and prayer by William A. Morris, proceeded to business.

The Committee of Arrangement then reported. The Report was received and the Committee discharged.

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Corresponding Messengers were invited by the Moderator to take seats with us; whereupon Elder Joel Gulledge, from the Moriah Association, accepted the invitation.

Ministering brethren, generally, were also invited to participate in the deliberations of the Association; and Elder Noah Richardson accepted the invitation.

Elder J. Culpeper, one of the Corresponding Messengers from this to the Moriah Association, reported that N. H. Tendall, D. Grady and himself, attended, and were received with a cordial welcome.

It was then

Resolved, That William A. Morris and James Benton be appointed Messengers to the Moriah Association; Alexander Nicholson and Alexander Leach, to the Sandy Creek Association; Elder S. P. Morton and Evin Stoker, to the Liberty Association; and Elders J. Culpeper and J. Monroe, to the Welch Neck Association.

Elder J. Monroe, from the Committee appointed to prepare a Digest of the Associational Letters, reported; and the Report was received, ordered to be appended to the Minutes, and the Committee discharged.

P. M. Powel, from the Committee on Sabbath Schools and Temperance Societies, reported. The Report was received, and ordered to be appended to the Minutes, together with an accompanying Resolution, which, after some discussion, was unanimously adopted. [See Report.]

On motion, the Circular prepared by William A. Morris, was ordered to be read, which was done by the Clerk; and after some slight amendment, the same was adopted, and ordered to be appended to the Minutes.

Elder J. Monroe was appointed to write the next Circular. The subject chosen was, "The American and Foreign Bible Society."

The Committee of Finance then reported that the several churches connected with the Association had forwarded the sum of Twenty-five Dollars and 23¾ Cents, to defray the expenses of printing, &c.

A Query from Dover church, was in the next place considered—which was, in substance, as follows:—

Is it agreeable to Gospel Order for a Colored Member of any of our churches to celebrate the rights of matrimony between other colored people; and will their acts be binding on colored persons, thus married, belonging to our churches?

The answer to the above was, that colored people ought to be permitted to act upon their own established customs in cases of marriage, and that marriages entered into, as above stated, or in any other way, between colored persons, (provided the consent of the parties concerned is obtained,) is a lawful marriage, according to Gospel Order.

The Committee appointed, by the last Association, to draft a Con-

stitution and Rules of Decorum, for the government of this Body, was discharged.

On motion of P. M. Powel, it was

Resolved, That a Committee of Three be appointed to draft a Constitution and Rules of Decorum, for the government of this Body, and that they report to the next Session:

Whereupon, Brethren P. M. Powel, A. Nicholson and Wm. A. Morris were appointed as the Committee aforesaid.

Brother A. Nicholson, from the Committee appointed by the last Session, to settle a difficulty between two of our churches, reported that himself and Brother W. Hall had attended to this business, and had succeeded in reconciling the parties, who were now in Christian fellowship.

The following Resolutions were then adopted, viz:

Resolved, That William A. Morris be appointed to superintend the printing and distribution of the Minutes, and that he have Twenty Dollars worth printed, and that the balance of the money be retained by him as a compensation for his services, &c.

Resolved, That the next meeting of this Body be held with the Pee Dee church, at the place commonly called CEDAR CREEK MEETING-HOUSE, in the County of Anson, about 5½ miles east of Wadesborough—and that Wm. A. Morris preach the Introductory Sermon, and that Elder J. Culpeper be his alternate.

On motion, the Association adjourned.

The closing prayer was offered by Elder J. Monroe.

J. CULPEPER, Sen'r., *Moderator*.

Wm. A. Morris, *Clerk*.

DIGEST OF THE ASSOCIATIONAL LETTERS.

The Committee appointed to prepare a digest of the Associational Letters, have performed that duty, and report as follows:—

1. *Pee Dee.*—This church complain of having had to encounter difficulties and troubles for some years past; but these trials now seem to be almost if not entirely removed, and the voice of the truth, and the singing of birds, again are beginning to be heard. Elder J. Culpeper, Sen. and Elder P. C. Connelly supply this church with preaching. She most earnestly requests an interest in our prayers in her behalf, and manifests great anxiety that God would pour out his Spirit, and revive his work.

2. *Rocky River*, remains still in a cold and languid state, but desires a continuance of correspondence with the Association. There is no Sabbath School or Temperance Society in the bounds of this church. The people in the vicinity do not appreciate the value of those wholesome institutions, and consequently they oppose them. Elder J. Cul-

peper, Sen'r. is the Pastor, and Elder Wm. A. Morris also preaches to them regularly.

3. *Forks of Little River.*—This church, so highly favored of the Lord in past years, is still blessed with the outpouring of the Holy Spirit, and the conversion of sinners. *Eighteen* willing converts have been Baptized, and all the benevolent institutions which have for their object the glory of God and the salvation of *souls* are warmly encouraged. There is a Temperance Society of about 40 members, and an interesting Sabbath School, which has been lately discontinued until next Spring. Elder Eli Philips is Pastor.

4. *Bethel*, (Montgomery.)—The Letter from this church states that the members are at peace among themselves, but lament that they have had a long wintry season in spiritual matters. At present, however, the prospects seem to indicate that their *winter* is almost over. Elder S. P. Morton is their supply.

5. *Cartledge's Creek*, remains nearly stationary. Although not blessed with any additions the past year, still the church appears to be in the path of duty, laboring, by means of a Missionary and Temperance Society, and an interesting Sabbatn School, to advance the Redeemer's Kingdom at home and abroad. Elder P. C. Connelly is Pastor, and Elder Eli Philips preaches to them monthly.

6. *Saron.*—Nothing special from this church except the following: They have a Missionary Society, auxiliary to the Baptist State Convention of North Carolina—a Temperance Society of about 60 members—and a Sabbath School of 35 scholars, conducted by one Superintendant and 7 Teachers. Great anxiety is manifested that the present session of the Association may be remarkable for the outpouring of the Holy Spirit, to the comfort of saints and the conversion of sinners. Elder Noah Richardson ministers to them in holy things.

7. *New Union*, has nothing of special importance to write, relative to a revival of a work of grace. In the summer season there was a promising Sabbath School near the church of about 40 scholars; also a Temperance Society, consisting of about 80 members. They desire to be remembered at a throne of grace. Elder Noah Richardson is Pastor of this church.

8. *Dover*, unites in the common lamentation of coldness and barrenness in the things of religion. This church earnestly desires an interest in the prayers of God's children; and the hope is expressed, that the Ministers of the Association will visit the church, especially that portion of it, at Mount Moriah, at present left in a very disconsolate situation.

9. *David's Creek.*—Nothing very interesting has occurred within the bounds of this church during the past year. It is, however, a matter of rejoicing to learn that all its members are "in peace and harmony." Elder S. P. Morton is the Pastor.

10. *Brown Creek.*—Soon after the last Session of the Association, this church enjoyed "a small revival." "At some few night meetings,

during the latter part of last fall and the first part of the winter, eleven or twelve persons were hopefully converted." The excitement, however, seems measurably to have subsided. A Temperance Society is in operation, consisting of upwards of one hundred members. Elder J. Culpeper, Sen'r, is Pastor, and Elder Wm. A. Morris preaches to this church monthly.

11. *Bethlehem.*—The coldness and barrenness complained of in former years, is still a heavy affliction to the members of this church. Fears are entertained, that, unless some favorable change can be brought about, the church will become extinct. The Lord grant that the little one may become a thousand, and the small one a strong nation. Elder Wm. A. Morris labors for this church as pastor.

12. *Spring Hill.*—It is pleasing to learn that a good measure of harmony continues to prevail in this body. The ministerial labors of Elder W. Q. Beattie were secured in the early part of the year, and he has continued to preach with zeal and faithfulness in the cause of his Divine Master; and no doubt the great day of eternity alone will reveal all the important results. In the bounds of the church there is a small yet interesting Sabbath School.

13. *Bethel*, Richmond Co.—This is a small feeble body. There have been no additions the past year. Elder W. Q. Beattie is pastor; and the Missionaries of the Welch Neck Association have regularly preached to this church.

14. *Kendall's M. H.*—The pleasing intelligence is communicated in the letter from this church, that the Lord has begun a good work of grace, and that the prospect of a revival is very encouraging. The church, believing that the effectual fervent prayer of a righteous man availeth much, desires that God's dear children would fervently pray that the present prospects may become more and more encouraging.—This church is willing to patronize the benevolent institutions of the day. Elder Wm. A. Morris is the pastor.

15. *Ebenezer.*—This church has nothing very interesting to communicate. Prayer meetings have been observed once a week. Such meetings cannot be too highly recommended. Elder B. Lanier serves this church as Pastor.

All of which is respectfully submitted,

JOHN MONROE, *Chairman.*

REPORT ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

The Committee, to whom was referred the subject of Sabbath Schools and Temperance Societies within the bounds of this Association, have had the same under consideration, and submit the following Report:

Owing to the inattention of those who wrote the different letters to the Association, and the limited opportunity we have had to examine

the subjects referred to us, we cannot attempt any thing more than a general notice of them. Some of the Sabbath schools are in a flourishing condition, and are exercising a wholesome influence on the minds of those who are connected with them. And notwithstanding a great deal has been accomplished, beneficial to Sunday school scholars, both for time and eternity, a great deal more yet remains to be done. Your committee concur in the opinion, that wherever circumstances will admit of it, that Sabbath schools should be formed, not only at the seat of the different churches within the bounds of the Association, but at all other places where a sufficient number of scholars and teachers can be had. Your committee are sorry to have to state the fact that there are a great many boys within the bounds of this Association, that have precious souls either to be saved or lost—who are unrestrained by their parents, and are spending their Sabbaths in a careless and indifferent manner. Your committee are also of the opinion that the opposition to Sabbath schools, which, some years ago, existed to a considerable extent, has, in a good degree, subsided; and that nothing now remains but for the friends of Sabbath schools, (and particularly Sabbath school teachers,) to visit parents in the vicinities of their different schools, and prevail on them to send their children.

The committee have to state, in regard to Temperance Societies, that many of them are on the decline—owing to the inattention of those who have heretofore been active and friendly towards them. This is apparent from the fact, that, where temperance meetings have frequently been held, and addresses delivered in their behalf, the cause has been sustained, and is gaining ground; and where it has not been the case, it is on the retrograde. Your committee are of the opinion that intoxicating liquors have done more to injure the cause of religion than any thing they can conceive of; and is the most powerful instrument used by the "great adversary" to decoy and ruin precious souls. It has broken the peace of churches—ruined families—and brought many, yes, many a poor widow and orphan to poverty and ruin. And as total abstinence, and the formation of societies opposed to the use of intoxicating liquors, seem to be the most effectual preventive, your committee would recommend the adoption of the following resolution:

Resolved, That the ministers of the gospel within the bounds of this Association, be requested to deliver frequent addresses to their congregations on the subject of Temperance, and that they try to procure an additional number of members.

All of which is respectfully submitted.

P. M. POWELL, *Chairman.*

CIRCULAR LETTER.

written by Wm A. Morris

The Ministers and Messengers composing the Pee Dee Association, to the Churches they represent, send Christian salutation.

Dearly Beloved Brethren:

We make the subject of our Circular Letter, this year, the FALL OF MAN. The fall of man means the loss of those perfections, and that happiness, which his Maker bestowed on him at his creation;—which loss was brought on him by his disobeying a positive command of Jehovah, given him as a trial of his obedience, and as a token of his holding every thing in it as lord paramount of the creation, with the use of every thing in it, except the fruit of one tree. This positive law he broke; first the Woman, then the Man, by eating the forbidden fruit; and then the law of the covenant being broken, the covenant itself was broken. The Woman was enticed by an evil genius, under the semblance of a serpent; or otherwise, the devil was permitted to make use of the serpent, which was then a beast of the field—and we incline to the latter opinion. An account of this affair is to be found in the fourth part of the 3d chapter of the book of Genesis.—"Now the serpent was more subtle than any beast of the field, which the Lord God had made; and he said unto the Woman, yea hath God said ye shall not eat of every tree of the garden." Adam and Eve perhaps, had noticed with some degree of pleasure and partiality, the distinctive sagacity of the serpent, which resembled human reason more than that of any other beast. Satan therefore, being given to cunning himself, made use of this animal with which to tempt Eve; for the serpent appeared to speak, when in truth, Satan spoke by the serpent. Common sense, as well as the scripture account, teach us that the serpent was only the instrument, whilst Satan was the real agent in the whole matter; and who is therefore called the serpent, the old draggon, a liar and a murderer from the beginning.

Doubtless, the glory of God, the beauty of creation, and happiness of Man in Eden, excited the malice and envy of Satan, and induced him to devise the plan to subvert him, and ruin the whole human race. For this purpose, he, with dark craftiness, consealed himself in the subtle serpent, and made his artful attack upon the Woman, when to herself; perhaps insinuating that he, the serpent, had received the power of speech by partaking of the forbidden fruit; and also, was enabled to

reason rationally. If we do not admit this, how shall we account for the Woman's entering into conversation with the serpent without any apparent surprise. Nothing can appear more artful than Satan's first address to the Woman—"Yea hath God said thou shalt not eat of every tree of the garden." Here Satan, by his cunning, obtained a hearing of the Woman, who undertook to explain the divine prohibition. Emboldened by his first success, he went still further, and gave the divine command a flat contradiction, by saying that she should not surely die; for, said he, God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.

The first mistake of the Woman was, that she listened for a moment to one who would tempt her to have hard thoughts of God. But having opened her heart to hear Satan's lies, and to converse with him with regard to the strictness of the divine command, her imagination began to rove, and she also looking upon the tree, and concluding that the fruit would be pleasant to the taste; and as had been suggested just before, desirable to make one more wise and independent, she, without taking time to consider or reflect upon the consequences which might follow, or even counselling Adam, reached forth the hand and partook of the fruit thereof, and did eat presumptuously. Thus the members became the instruments of unrighteousness unto sin, as has been the case ever since with wicked men. The lust of the eye made way for the lust of the flesh; when she looked on the fruit until she imagined there must be some very extraordinary pleasure in the taste.

But Satan's triumph was not yet complete, for had Adam refused to eat the forbidden fruit, the transgression would have remained with Eve. It is true he had gained a very important advantage, to have overcome one whom Adam so tenderly loved, and who would use all her fascinating charms and influence, to prevail on Adam to follow her example.

Whether Adam sinned presumptuously, because he did not see the sentence of death immediately executed on the Woman; or in despair, as giving up all for lost; or through the entreaties, persuasions, and reasonings of Eve, does not clearly appear. Yet the Apostle intimates, that he was not deceived in the same manner and to the same extent, as was the Woman: See 1 Timothy, ii. 14. Considering this sin in all its bearings, it may be said, that it is the grand exempler of all the sins which have been committed since. And indeed it is the mother of all.

And if it were said, that all the ten commandments were violated in this one transaction, it would not be far from the truth.

Thus Man continued a course of sin, and persevered in it, until every imagination of the thoughts of his heart was only to do evil continually. But the worst is yet to mention;—his poor, fallen, and vicious disposition has been communicated to all his posterity. From this may be inferred the cruelty of Adam's sin. For we are told in the 5th chapter and 3d verse of Genesis, that Adam begat a son in his own likeness, after his image, and called his name Seth. Here we would observe, that it is generally admitted, that Adam and Eve were reclaimed by grace through faith in the promised seed. But Adam was no longer the representative of his posterity, in the sense in which he was at the time he transgressed the covenant. Thus he communicated to his posterity, that nature, which he had as a sinner, and not that nature which he had as a believer. Seth also appears to have been a godly person, not as begotten of Adam, but as born of the spirit. And this seems to have been noted of him, least Cain's wickedness should be ascribed to other causes, and Abel's righteousness to the goodness of his natural disposition, and not to the grace of God. But, indeed, the conduct of all Seth's posterity, (Christ alone excepted,) plainly show, what that image was in which he was begotten.

As evidence of the fall of Man, or of his having lost the image of his Maker, and subjected himself to his displeasure, we would remind you of the curse pronounced upon Eve, and upon the earth, for man's sake, and some of the consequences attending them, and of the horrible consequences of Man's depravity.

Unto the Woman he said, "I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee": See 16th verse of the 3d chapter of Genesis. The Woman was first in the transgression, and had tempted Adam, as the serpent had tempted her. She, therefore, went to the serpent, and received the sentence to which she and her daughters would be subject. If Eve had kept her first estate, it cannot be supposed that Women would have to experience the dangers and sufferings to which they are exposed. But now for sin their pains and sorrows in this respect are multiplied almost beyond description.

The Man was also to have the rule over the Woman, whilst her de-

sire was to be to him. And it may be said, that if this authority had been exercised properly by the Man, it would have tended, in a great measure, to promote their happiness. But, unfortunately, this is not always the case; for instead of exercising this authority with tenderness and forbearance, some husbands exercise it with the despotism of a cruel master; and this increases the misery and sufferings of millions of unfortunate females ten-fold, if possible. And the cause of this is, that sin has entered into this world; and the Woman is prone to neglect the duty she owes her husband; and this is also a fruitful source of misery and distraction. To mitigate these evils in some measure, authority was given to the Man, and the wife required to yield obedience in things lawful. See also, 17th verse:—"And to Adam he said, because thou has hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

In consequence of this curse, the sorrow and sufferings of Man are very great in the earth. Although God did not curse Man, nor his seed, yet he cursed the earth for his sake; and in consequence of this curse, instead of the earth's yielding her fruits spontaneously, it yields thorns and thistles and noxious weeds, in abundance; so much so, that they have to be extracted with great labour and fatigue; and the ground pulverised, and in many instances manured, in order that it may bring the common herb which is substituted in the place of the delicious fruits of the garden, which no doubt was pleasant to the taste, and far better adapted to the nature of Man, than the food he now has to live on. In consequence of this labour and fatigue, both in Summer nnd Winter, the sorrow and sufferings of the great body of Men, are great beyond description in the earth—nor is there any mitigation of it, until he returns to his dust.

But when we examine the page of sacred and profane history, and see accounts of the many wars, and the millions of lives which have been lost in battle—and when we trace these bloody wars to their origin, and find that injustice, or excess, although small in itself, was the original cause—verily, we must conclude that Man has fallen from his first estate, and that the wrath of God has come upon him to the uttermost, in some instances, even in this present life.

Witness too, the injustice and oppression of the powerful, towards those who are the less fortunate. Witness also, the neighborhood and family broils, the murders and thefts, the law suits and indictments, and executions, which come within our own observation,—the malice, envy, ill-will and hatred in the world,—and reflect what these passions would in the end produce, if they were not curbed by counteracting influences which are set in the providence of God to restrain them; and we must be constrained to admit, that Man is not only fallen, but, in Scripture language, is dead in trespasses and sins, and has lost the ability to keep the holy law of God, and also the will to do it. This is a dark figure, but it is not drawn to the life yet; Man can no more take part in the spiritual transactions of God's kingdom, in his fallen estate, than can a dead Man take part in the transactions of this present life.

But blessed be God, dark as is the figure, and hard as Man's condition is, there is nevertheless one redeeming consideration. O that blessed promise which God made to our first parents, that the seed of the Woman should bruise the serpent's head! Blessed be God, this promised seed has already, in the fulness of time, come, and bruised the head of the old tempter, and has established a kingdom on earth, of a soul quickening, sin killing, life giving tendency. Blessed be God for the promise, that this kingdom shall stand forever, and that the gates of hell shall not prevail against it. Blessed be God for the millions who have been rescued from the ultimate effects of the fall, and have died in the faith of the gospel, and are now wearing crowns of everlasting glory. Blessed be God, that this promise when embraced by the sinner, places him in a far better condition, with regard to happiness in another state of existence, than Adam and Eve were originally placed in, before the fall; for they were not only liable to fall, but actually did fall. But according to the doctrines of our denomination, and a large portion of the christian world, when any embrace the gospel plan, in full purpose of heart, and are quickened and made alive, and have a new nature communicated, the love of sin killed within them—or in other words, are born into the spiritual kingdom of Christ—they are rescued from Satan's power, so far as never finally to fall away and be lost. And we think that there are few facts more clearly established than this, by Scripture authority. We would, however, only quote one passage from among the many which go to establish this doctrine: See 5th chapter of John and 24th verse, where Jesus said, "Verily, verily, I say unto you,

he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is past from death unto life." But this life is to be attained by grace through faith, as the free gift of God. But although we firmly believe in the *final perseverance* of the Saints, yet, nevertheless, we believe that much, very much, depends on our own exertions as to our usefulness and success in the christian life. Let us, therefore, be engaged in endeavouring to bring forth the fruits of righteousness, to the praise of the rich mercy of God, who has, by the death of his Son, rescued us from the death of sin, and from the ultimate consequences of the awful curse of the law, and purified us unto himself, a peculiar people, zealous of good works. May the grace of our Lord Jesus Christ be with you all. AMEN.

Wm. A. Morris

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MINUTES

OF THE

Pee Dee Baptist Association,

AT ITS

TWENTY-FIFTH ANNIVERSARY,

CONVENED AT

CEDAR CREEK MEETING HOUSE,

Anson County, North Carolina,

October 17, 18 and 19,

1986
1840.
146

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1840.

MINUTES, &c.

SATURDAY, October, 17, 1840.

The Association Sermon was delivered by **WILLIAM A. MORRIS**, from the First Epistle General of Peter, fourth chapter and eighteenth verse: "*And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*." After which, prayer was offered by Elder J. Culpeper. Letters were then called for, and read, and contents noted. [See Table.]

A TABLE,

Shewing the names of Churches and Delegates, with the Post-Office addresses,—the Baptisms for the year,—the No. Received by Letter, Dismissed by Letter, Excluded, Restored, Dead; the Whole Number of Communicants, Ordained Ministers, Licentiates, and the Amount Contributed by each Church.

Churches and Post-Office Addresses, WITH THE NAMES OF DELEGATES.	Baptized, : :	Rec'd by Letter,	Restored, : :	Dismiss'd by letter	Excluded, : :	Dead, : : :	Total, : : :	Contributions	
								$	cts
Pee Dee, Anson County, Lilesville: James D. Liles, Samuel Smith, James Thomas,	14			1	1	6	176	4	37½
Rocky River, Anson County, Wadesborough: John Culpeper,* John Allen,*							66	2	25
Forks L. River, Montgomery Co., Simmons' Tan Yard: Geo. Allen, Levi H. Nichols, William Butler, James Lucas,				3	7	2	159	2	00
Bethel, Montgomery Co., Mt. Gilead: Absa. Haley, Solomon Ballard, Wm Ballard,	4				1	1	46	1	50
Cartledge's Creek, Richm'd Co., Dockery's Store: L. Webb, A. G. Nicholson, A. Dockery,					3		84	2	25
Saron, Richmond Co., Bostick's Store: Wm Morton, Tristam Bostick, A. Nicholson,	3	1					33	2	50
New Union, Montgomery Co., Lawrenceville: A. Graham, Nathan'l Cook, David Boyd,							55	1	77½
Dover, Moore Co., Sugg's Bridge: Alex. Leach, Wm Owen, Miles Jordan,	1				2	1	75	2	75
David's Creek, Montgomery Co., Norwood: S. P. Morton,* J. Wilkinson,†							11		50
Brown Creek, Anson Co., Wadesboro': W. Harrington, J. Pond, Wm. A. Morris,*	3			4		1	70	3	00
Spring Hill, Richmond Co., Laurel Hill: P. C. Connelly,* John Monroe,* D. L. Graham				1	1		77	3	70
Bethel, Richmond Co, Laurel Hill: [No Representation.]									
Kendall's, Montgomery Co, Kendall's Store: E. L. Parker,	2			3		1	44	1	62½
Ebenezer, Montgomery Co., Stony Gap: S. S. Stone, J. Calloway, A. Kirk,	4	3	2	1	2		48	2	25
								30	52½

*Ordained Ministers. †Licentiates.

On motion, J. Culpeper was appointed Moderator, and Wm. A. Morris, Clerk. John Monroe, with the Moderator and Clerk, were appointed a Committee of Arrangement.

A. Nicholson and Samuel P. Morton, were appointed a Committee of Finance.

A. Dockery, Eldridge Parker and A. Graham, appointed a Committee on the Associational Letters.

A. Nicholson, Samuel S. Stone and Jonathan Wilkinson, were appointed a Committee on Sabbath Schools and Temperance Societies.

Brethren, Jas. Thomas, Liles and Samuel Smith, were appointed a Committee to supply the Pulpit with Preaching.

On motion, Corresponding Messengers were invited to take seats with this body; whereupon, Elder Joel Gulledge, from the Moriah Association, Elder J. O. B. Dargan, from the Welsh Neck Association, Eli Davis and Elder B. Lanier, from the Liberty Association, accepted the invitation.

A. Dockery rose and read certain Resolutions, which he proposed to introduce, favorable to the Baptist State Convention, and the Missionary efforts of that body; and after he had addressed the Association at considerable length, the said Resolutions were offered, and the further consideration postponed until Monday. The body then adjourned until Monday, 11 o'clock. Prayer by Brother J. O. B. Dargan.

Lord's Day, October 18, 1840.

The Ministers appointed to preach to-day, met a very large and attive congregation. Elder John Monroe, preached from Matthew 13th chapter, 44th verse.: "*Again, the kingdom of heaven is like unto treasure hid in in a field; the which when a man hath found he hideth, and, for joy thereof, goeth and selleth all that he hath, and buyeth that field.*" Elder J. O. B. Dargan, from Luke 19th chapter, 41st and 42d verses.: "*And when he was come near he beheld the city, and wept over it: Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes.*" Elder P. C. Connelly, from 10th Psalm, 13th verse.: "*Wherefore doth the wicked contemn God.*" The Ministers during this day's service manifested a laudable zeal, and had great liberty of speech—a deep interest was manifested by the hearers. God's word appeared to run and was glorified.

Monday Morning, October 19, 1840.

The Association met, according to adjournment—singing and prayer by Elder J. Gulledge.

The journals of Saturday's proceedings were then read and corrected.

The Committee of Arrangement then reported. The Report was received and the Committee discharged.

The Committee of Finance, reported, that the sums sent up by the Churches, and paid over, amount to $23 02½. Report received and Committee discharged.

The Committee on the Associational Letters, reported. Report received, and ordered to be printed, and the Committee discharged.

A. Nicholson, from the Committee on Sabbath Schools and Temperance Societies, reported, accompanied with a Resolution. Report received, the Resolution adopted, and the Committee discharged. [See Report.]

A. Nicholson, reported, that himself and A. Leach, attended the last meeting of the Sandy Creek Association, as Corresponding Messengers, and were cordially received. S. P. Morton attended the Liberty Association, and was cordially received. Elders J. Culpeper, and J. Monroe, attended the Welsh Neck Association, and met also with a hearty welcome. It was then

Resolved, That Elder J. Culpeper, be appointed a Corresponding Messenger, to the Moriah Association. Alexander Leach and Geo. Allen, to the Sandy Creek Association. Elder S. P. Morton and Alexander Kirk, to the Liberty Association. Elders J. Culpeper, P. C. Connelly, John Monroe, and Br. Alexander Nicholson, to the Welsh Neck Association. Elders J. Monroe and P. C. Connelly, to the Cape Fear Association.

The Resolutions, introduced on Saturday, were then read, and after a feeling address, in their favor, by Elder J. O. B. Dargan, were adopted as follows:

Resolved, That as friends to the general spread of the Gospel and defusion of religious knowledge, we recommend the several churches comprised in this Association, to form primary societies auxhilary to the North Carolina Baptist State Convention, for the purpose of aiding the Convention, by annual contribution of funds and otherwise in its Missionary operations.

Resolved, That our Ministerial Brethren, within the bounds of the Association, are requested to take a deep interest in the accomplishment of the foregoing resolution, and that they preach at least one sermon annually, in each of their churches, upon this very important subject, and use all other honorable and christian means, to supply means for the spread of the holy word of God.

Resolved, That we will in future, request some Minister to deliver a Missionary Sermon, on the Sabbath, at our Association, and that a

collection be taken immediately thereafter, in aid of the laudable objects of our Convention.

On motion of Elder P. C. Connelly, the following Resolution was then adopted:

Resolved, That we, as the delegates of the Pee Dee Association, recommend to our respective Churches, to have either two or three stated temperance meetings, at each and every church during the year.

The Circular prepared by Elder J. Monroe, was read and adopted and ordered to be printed, and in aid of the same, the delegates voluntarily contributed $7 45.

Elder P. C. Connelly was then appointed to write the next circular; his subject to be—the Final Perseverance of the Saints.

A. Nicholson, from the Committee appointed by the last Association, to draft a Constitution and Rules of Decorum, for the government of this body,—reported a Constitution and Rules of Decorum, which were adopted, and ordered to be appended to the Minutes.

On motion, Alexander Nicholson was appointed Clerk under the new Constitution.

Wm. A. Morris was appointed to superintend the printing, and distribution of the Minutes. And it was then agreed, that the Association meet the next year, on Friday, before the 3d Lord's day in October, with Ebenezer Church, in Montgomery county, about one mile west of the Narrows, and that Eld. P. C. Connelly preach the introductory sermon; and that Wm. A. Morris, be his alternate. The Association then adjourned. Prayer by Wm. A. Morris.

JOHN CULPEPER, Sen'r. Moderator.

WM. A. MORRIS, Clerk.

Note.—The sums contributed voluntarily, by the delegates to aid in paying for the printing of the Minutes and accompanying documents, is added to the amounts sent up by the Churches respectively. [See Table.]

Digest of the Associational Letters.

The Committee to whom was referred the Associational Letters, with instructions to digest the same, having given the subject all the attention time and circumstances allowed, report as follows:—

1. PEE DEE church has received an accession of several members by baptism during the Associational year, her letter breathes a christian spirit, her internal condition is that of peace and harmony; is under the pastoral care of Bro. P. C. Connelly, whose labors together with Elder John Culpeper, has been crowned with a divine blessing.

2. Rocky River church.—All that has been heretofore said of this church can only be repeated, it remains in a cold and languid condition, inactive and unblessed by the desirable outpouring of God's holy spirit. Elder John Culpeper is the pastor.

3. Forks of Little River.—This church so greatly favored in by gone years by revivals of religion, now complains of a wintry season, but yet its condition is quite encouraging; they have a Sunday School and Temperance Society, together with regular prayer meetings, thus manifesting a determination to be doers, as well as hearers of the word; it is not too much to expect the Lord in due season to pour out his blessing upon this church; Elder Eli Phillips is pastor.

4. Bethel, (Montgomery.)—Reports some additions by baptism since the last Association, earnestly request an interest at a throne of grace in the prayers of christians, and manifest a praiseworthy determination to persevere in the strait and narrow way, and is under the pastoral direction of Elder S. P. Morton.

5. Cartledge's Creek church is unable to report any hopeful conversions, but is cheered in its onward course, by encouraging prospects; at this time the professors seem to be renewed in their spiritual strength whilst much seriousness and solemnity pervade the congregation; besides supporting the preaching the Gospel at home, something has been done to supply the bread of life to dying sinners in destitute quarters of the earth. Elder P. C. Connelly is the pastor, assisted by Elder Eli Phillips.

6. Saron church reports the pleasing intelligence that her ranks have been strengthened by the addition of three by Baptism; since the last Association the members manifest a determination to re-engage with energy and zeal in the cause of Sabbath Schools, Missionary and Temperance Societies. Elder Noah Richardson, ministers to them in holy things.

7. New Union church laments over her cold, luke-warm and backsliden condition; her Sabbath School and Temperance Society neglected; no additions to the church, and preaching but once in two months; truly a lamentable condition; but from the fact that they are sensible of their fearful condition, and ask the benefits of the prayers of God's children, the hope is indulged that the rays of God's spiritual light is breaking upon their minds, and that a more pleasing state of things is not far ahead. Elder Richardson preaches occasionally for this church.

8. Dover church reports nothing of an interesting character—here too, the institutions of the day which usually are deemed interesting and are often well sustained in seasons of revival, are neglec-

ted and suffered to decay; no revival of religion, and preaching but every other month, by Elder Richardson. Would not those brethren act wisely, to act promptly and with energy in resuscitating their Sabbath School and Temperance Societies, in raising funds to supply themselves with preaching, at least once a month at home, and a small amount to aid in sending the Gospel to those who never heard of either the birth or the death of our Saviour. Brethren, try the Lord and see if he will not pour out his blessings upon you and your neighbors.

9. DAVID'S CREEK.—This feeble church remains about stationary, peace and fellowship seem to exist, the prayers of God's children are requested, that God would revive his work and add unto their number such as he will own at the day of judgment. Elder S. P. Morton is their pastor.

10. BROWN CREEK.—This church reports, that although they have not enjoyed a very great or remarkable religious excitement, the cause of God is looking upwards; meetings on the Sabbath are well attended, and a deep interest is manifested by sinners; the church enjoys the ministerial labors of Elders John Culpeper and W. A. Morris. A tolerable flourishing Temperance Society is attached to this church, of upwards of one hundred members.

14. SPRINGFIELD.—This church so much respected for its well known character of possessing and practising the most of their christian virtues, is in the enjoyment of peace, harmony and brotherly love, but is unable to report any addition during the Associational year. Elder W. Q. Beattie labors for this church monthly.

12. KENDALL'S M. H.—The brethren of this church are very much encouraged, indications of a revival of God's holy work are seen latterly, several interesting meetings have already been enjoyed. Elder W. A. Morris ministers in holy things to this church.

13. EBENEZER reports several additions since the last Association, is now in peace at home and with sister churches; have no pastor, but is frequently visited by Elders W. A. Morris and Samuel P. Morton, whose labors seemed to be blessed by the Great Head of the church.

ALFRED DOCKERY, *Chairman.*

Report on Sabbath Schools and Temperance Societies.

The committee to whom was referred the subjects of Sabbath Schools and Temperance Societies, Report:

That from the very limited information which they have been enabled to derive from the Associational Letters, upon these interesting and important subjects, it is manifest that these institutions are

either on the decline, or what is worse, abandoned in several of our Congregations. This is no doubt owing to a want of energy among the officers and members, of which they have been composed; the committee much regret this direliction of duty, and cannot but hope that the brethren and sisters will for the future, manifest a better spirit towards these valuable auxiliaries. Your committee are clearly of opinion, that no institution besides that of the church, is better calculated to improve and keep stable, the morals of the uprising than a well conducted Sabbath School. They would therefore urge the friends of Zion to form and be certain to keep up Sabbath Schools in all their congregations, during the warm season of the year, both at their meeting houses, and other neighborhood houses. Some of our congregations have, notwithstanding the discouragement produced by the dereliction of others, nobly maintained their ground, and for their zeal, merit the thanks of the Association.—The committee would also urge the friends of Temperance to redouble their efforts in favor of the inestimable cause, and by all means to hold a bold front towards their formidable enemy, Intemperance, and to avoid in this particular, every appearance of evil. They have no cause of discouragement, for it is a matter which will admit of proof of the most conclusive nature, that whenever suitable efforts are made by public addresses and other means, Temperance Societies may be formed and maintained to certain and wonderful effect. In proof of this position, we only have to say that some of our congregations have in the steady use of these means not only maintained their ground, but have made inroads upon the enemy's ranks. And wherever suitable efforts are being made, the cause is growing. We would further state, upon good authority, that at the present, some of our congregations in which Temperace Societies never yet have been formed, are ripe for their organization; we therefore recommend the adoption of the following Resolution:

Resolved, As members of this Association, that we use all prudent and honorable means within the limits of our power, to advance the cause of Sabbath Schools and Temperance Societies, in the congregations with which we are connected, and elsewhere, so far as our intercourse extends.

A. NICHOLSON, *Chairman.*

CIRCULAR LETTER.

The Ministers and Messengers, composing the Pee Pee Baptist Association, to the churches they represent, send christian saluiation.

Dearly beloved Brethren:—

It was determined at our last anniversary, that the subject of our annual Epistle this year should be, "*The American and Foreign Bible Society.*" In the performance of the service assigned us, we intend, *first*, to notice some of the circumstances which led to the formation of this institution; *secondly*, give a concise history of its progress up to the present time; and, *thirdly*, endeavor to point out the duty of the Baptist denomination relative to it, and urge the faithful and conscientious discharge of it.

The fact is generally well known, that the Baptists and Pedo-Baptists co-operated together in the American Bible Society, from the time of its organization, until the close of the year 1835. At that time, owing to circumstances which the Baptists could neither avert nor control, it became necessary for them to withdraw, and provide for their own Bible translations in some other way.

The immediate causes which led to the formation of the American and Foreign Bible Society, refer chiefly to the recent acts of the American Bible Society, in consequence of a letter from Mr. Pearce, of Calcutta, inquiring whether aid could be obtained in printing the Bengalee Scriptures, translated on the principle adopted by the American Baptist Missionaries in Burmah. This document was submitted to the Board of Managers on the 6th of August, 1835, and was by them referred to a committee, who reported it would be *inexpedient* to recommend appropriations, until the Board should settle a principle in relation to the translation of the Greek word *Baptizo*. In this report, the Board of the American Bible Society concurred, and again referred the subject to a special committee of seven; who on the first of October, reported in substance, "that it is *inexpedient* to appropriate funds belonging to the American Bible Society in aid of translating or distributing the Bengalee New Testament, or any other version, containing translations of the Greek words *baptizo*, baptisma, and their cognates." A counter report was presented by Spencer H. Cone, (one of the committee,) and the whole subject was postponed, until the next regular meeting of the Board, on the 5th of November. On that day the consideration of the subject was resumed, and after a full discussion, and various resolutions, none of which prevailed, the whole subject was again referred to the same committee of seven, a majority of whom on the 19th of the same month, once more presented their report, which was was followed by a counter report from the minority. At this, and also at the adjourn-

ed meetings on the 3d of December, 1835, and on the 4th of February, 1836, the whole subject was again discussed; and on the 17th of February, 1836, after several motions to lay it on the table, to postpone, and to give the subject into the hands of a new committee; the report of the majority, *virtually refusing* to grant that aid which the Baptist missionaries solictied, was finally passed, by a majority of sixteen.

The following is the resolution, by the operation of which, the Baptists are denied further aid in printing the Bible, unless they would consent to abandon their conscientious convictions of truth, and duty to God :—

"*Resolved*, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English versions; at least so far as that all religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities."

This act of the Board of the American Bible Society is probably unprecedented, unless we look for its counterpart in the doings of the Calcutta Bible Society, and of the committee of the British and Foreign Bible Society in 1833, when, as in the present instance, the Baptist missionaries in India were denied further assisttance in publishing the Scriptures, unless they would submit to conditions which they could not but regard as derogatory to mental independence; and requiring them to compromise the truth, in accommodation to expediency.

The adoption of resolutions which exclude from their patronage all versions in which the Greek word baptizo is translated, is, in our opinion, at least so far as the American Bible Society can control the subject, a determination that the heathen shall remain ignorant of the ordinance of baptism, or derive their knowledge of it from the lips of a missionary, rather than from the oracles of divine truth. That Baptists never can consent either to abandon their scriptural and well founded principles, or to involve any part of the Bible in the obscurity of untranslated words, was it is believed, perfectly understood by the Pedoe-Baptist members of the board; the natural effect of their act, therefore was, either to compel us to sacrifice our conscientious convictions on the altar of secular interest, or to excludejus from all further participations in the funds of the American Bible Society, at least so far as our foreign translations are concerned.

Against these proceedings, the dissenting members of the board appointed a committee to prepare a solemn protest, which was presented on the 7th of April, 1836; but the said protest, contrary to the usages of delibetative bodies, was not only rejected, but absolutely refused even a reading, leaving the Baptists without a ray of hope, save that which beams from the sacred Book, for guarding the purity of which they had become outcasts from their brethren.

The American Bible Society, at their anniversary on the 12th of

May, 1836. approved of the doings of their board of managers; and as the Baptist Board of Foreign Missions as early as the annual meeting held in Salem, in 1833: adopted the following resolutions:

Resolved, That the board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit as may be possible.

Resolved, That all missionaries of this board who are, or who shall be engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning, as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

And as the board determined, still to adhere strictly to the above resolutions, it became evident that an imperative obligation rested upon the Baptist denomination, to organize a Bible Institution, to be entirely under their own control. Notwithstanding the fact, that the Baptists had contributed to the funds of the American Bible Society, about $45,000 in legacies, and probably a much larger amount by auxiliaries, and to constitute life directors and members, and by public collections, &c.; making a total of about $100,000; and in return had only received in appropriations to sustain their own translations the sum of $28,450,-75; still in consequence of the restrictive resolution which has become a permanant law of the American Bible Society, they could not consistently, or conscientiously, accept of further aid from that institution, and as a matter of course must provide for themselves.

No sooner were the above named circumstances generally known, than the voice of the denomination in different parts of the land, became loud and unequivocal in reference to the American Bible Society and its board; and a determinatien to sustain our own literal translations of the whole Bible, became almost universally evident. As far as the views of the American Baptists could be ascertained from correspondents, and from the decided tone of the public press, few were disposed to doubt, that the time had come, where we could no longer submit to unscriptural dictation; and that an immediate convention of the denomination, for the purpose of forming a distinct Bible Society, was imperiously demanded.

The Baptist Board of Foreign Missions met in Hartford on the 27th of April, 1836, and passed the following, among other resolutions:

Resolved, That it is expedient to call a convention of delegates from churches, and associations, and other religious bodies, to meet in Philadelphia, in the month of April, 1837, to adopt such measures as circumstances and the providence of God may require.

Many of the brethren, however, became fully convinced that it would be an unnecessary delay, injurious alike to the cause of truth, and to the souls of the perishing heathen, to postpone further operations

for one year. Under this conviction, all practicable efforts were made to assemble the Baptists in the vicinity of New York, and to secure the attendance of the numerous delegates, and others then in the city. On the 12th of May, 1836, a large number of ministers and other brethren convened in the Oliver-street Baptist meeting house, to deliberate and to act upon the subject of Bible translations and distribution; and then and there "The American and Foreign Bible Society was formed, as a provisional organization, with the distinct understanding that the proceedings of the Society should be submitted to the Convention, the ensuing April. At the time appointed, the Convention met, being composed of delegates from churches, associations, conventions, and societies of the Baptist denomination, from twenty three of the United States and the District of Columbia; and after full and free discussion, the plan adopted by the Society in its incipient state, was fully approved and adopted, with slight alterations; and warmly and affectionately commended to the prayers, the sympathies, and the liberality of our brethren, and of all who love faithful translations of the Bible.

According to our method, we proceed secondly, to give a concise history of the progress of this institution, until the present time. During the *first* year of its existence, the appropriations for Bible distribution, amounted to $15,000—the *second* year to $15,500; the *third* year to $25,000, besides during this year, the board appointed a special committee, to prepare and print King Jame's version of the Bible, published in 1611. Of the whole Bible 5000 copies were printed; of the New Testament 30,000 copies. The *fourth* year the appropriations amounted to $20,000. Since the last annual meeting, held in April 1840, $7,000 has been appropriated, making the amount of $82,500, forwarded to missionaries in heathen lands, to circulate faithful translations of the word of God. The most pleasing, and substantial testimony has been presented to the Society, relative to the faithfulness of the different versions, for which aid has been furnished. The Bengalee version must be regarded as a work of vast importance, from the fact that this language is understood by at least 25.000.000 of human beings, a number equal to the entire populations of Great Britian and Ireland. God grant, that the knowledge of his truth may be diffused among those benighted millions, until in their gratitude they shall exclaim: "O sing unto the Lord a new song, for he hath done marvelous things. The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen; the ends of the earth have seen the salvation of our God." The Burman translation too, made after years of painful toil and study, by our venerable brother Judson, is pronounced by those competent to judge, to be a work of superior excellence. Other versions, among the Indians east and west has been sustained; and we rejoice in the assurance that the labours of the Society has not been in vain.

We have noticed some of the circumstances which led to the formation of the American Bible Society; a concise history of its operatons

has been given; and now it remains for us to endeavor to point out the duty of the Baptist denomination relative to it.

A large, respectable and influential portion of our brethren, have already decided that it is their duty to sustain this institution, by their prayers, sympathies and pecuniary contributions. About 120 auxiliary Bible Societies have been formed, hundreds of brethren and sisters in various parts of the country, have become life directors, and life members of the parent society. And will not all the Baptist churches composing the Pee Dee Association, determine that they are specially under obligation to engage heartily in the holy cause, which is unquestionably the cause of God? The many great and glorious privileges, dear brethren, both civil and religious, which you have derived from the pages of divine revelation, clearly manifest the obligation you are under, to make every possible effort to convey the same blessings to the millions of our race, who are perishing in ignorance and sin. The fact that you are not your own, having been purchased with a very great price, even the precious blood of our Lord Jesus Christ, lay you under claims to him, and the souls of the heathen, which surely as long as you live, you will labour to discharge. Believing, that in regard to your duty in this case. you will not entertain the shadow of a doubt, we proceed to present some weighty considerations, to urge you forward in the path so clearly marked out by the word and providence of God.

The exceeding great excellency and preciousness of the sacred scriptures, is a consideration which ought to stir us all up, to double diligence in sustaining an institution, which has for its sole object, to furnish the Bible *faithfully translated*, to every nation under heaven. We trust brethren, that you need no laboured arguments to convince you, that the Holy Bible in its purity and glory, without mutilation or disguise, is above all price. You know from blessed experience, that it is sweeter than the honey, and honey comb. Being attended by the power of the "Eternal Spirit," it has brought life and immortality to light through the Gospel unto you; it has illumined your pathway to the dreary tomb; and pointed your ransomed souls to brighter, "fairer worlds on high." To the divinely inspired truths of the Bible, you owe salvation from a burning hell, and the pleasing prospects of the purchased inheritance in heaven. All that those blessed truths has been to you, they will be to all who hear them, and believe them to the saving of the soul.

The faithfulness of the versions, you are called upon to sustain, is a consideration of great importance. All the translators under the direction of the Baptist Board of Foreign Missions feel themselves solemnly bound to make their translations as "exact a representation of the mind of the Holy Spirit as may be possible." They would no doubt accord their hearty Amen, to the following language used by the venerable President of the American Bible Society: "Our duty, my brethren, is both imperative and plain. We cannot be too particular in admonishing all who receive our aid in the work of translation, to con-

form faithfully and minutely to the originals—to beware of incurring the awful guilt of adding to or taking ought from the Divine Word—to bear in mind the momentous truth, that he who is employed in transferring the messages of heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording the messages of the Most High." "*Conform* faithfully and minutely to the originals—how pure and scriptural! and how strikingly in contrast with the rule, to encourage only such versions as conform in the principles of their translation, to the common English version." Baptist brethren, will you not, heart and hand, unite to sustain and circulate such versions?

A deep. and lasting impression too, should be made on all our hearts in view of the fact that in languages spoken by hundreds of millions of undying souls, there are correct translations of God's word. Those millions are now perishing for lack of knowledge, and rapidly hurrying into eternity, without having heard of the sweet "name of Jesus." Let the Bible in their own tongues be sent among them, and many of them will believe its sacred truths; will embrace its gracious promises; be governed by its holy precepts; and ultimately be led to the mansions of the blessed. Let the Bible be withheld from them, and in ignorance and degradation they will live, in despair and darkness they will die. "For how can they believe on Him, of whom they have not heard."

In countries containing millions of inhabitants, and but very few missionaries, should the people of a neighborhood or village be favored with a visit from one of the heralds of the cross, he may not have it in his power to visit them again for years. But let some copies of the Bible be left among them, and they can read them or hear them read. day after day, and year after year; and when the living teacher is far from them, they can learn that God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life.

The success that has already attended Bible distribution, should cheer our hearts and strengthen our hands in this good work. "My word shall not return to me void," is an immutable and consoling truth. Even in dark Pagan lands, the scriptures have been instrumental in making many wise unto salvation. Those that have gone forth weeping, bearing precious seed, have returned with rejoicing, bringing their sheaves with them.

Ourselves, and the ignorant, perishing heathen, ere long will stand together at the bar of God. Then every one of us must give an account of his stewardship. God forbid, that any of us should there feel that it was once in our power to aid in sending the words of eternal life to the destitute, and we failed to do it. Can it be possible, that a ransomed soul, a brand plucked from the eternal burnings, can look with cold indifference, on the efforts that are making to communicate the glad tidings of salvation, to those who are led captive by Satan at his pleasure?

Finally, dear brethren, in view of the glorious reward awaiting you in heaven, we exhort you to remember the American and Foreign Bible Society, and encourage it by your prayers and liberality. O remember the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that you through his poverty, unworthy and guilty as ye are, might be made eternally rich. To you belongs the soul-comforting assurance that in a little while you will enter upon the possession of an inheritance incorruptible, and undefiled, and that shall never fade away. In view of the gulf from which you have been rescued, and the throne of immortal glory to which you will be exalted, suffer us to entreat you, to contribute to this noble object, just in proportion to the ability which God has given you. One Bible placed in a heathen family, may exert a blessed influence, that may continue to extend, until the very end of time. When we all stand in judgment, may each one of us hear the gracious plaudit, "Well done good and faithful servant." Amen.

By John Monroe.
(of my fathers
handwriting.)
Estelle Leach
Allen

CONSTITUTION

OF THE

PEE DEE BAPTIST ASSOCIATION,

Adopted the 14th day of October, A. D. 1840.

Article 1. This Union of Churches shall be known by the name of ***The Pee Dee Baptist Association.***

Art. 2. It shall be composed of Delegates from the following Churches, viz: Pee Dee, Rocky River, Forks of Little River, Bethlehem, M. C., Spring Hill, Cartledge's Creek, Bethel, M. C., Brown Creek, Saron, New Union, Dover, David's Creek, Bethel, R. C., Kendall's, and Ebenezer.

Art. 3. The Churches shall be represented by any number of Delegates, not exceeding three from each church. These should be furnished with a short letter from the church, mentioning the names of the Delegates, and the state of the church; and signed by the Clerk, or the Deacons, or some leading member.

Art. 4. The Delegates, when convened, shall organise themselves into a deliberative body, by appointing a Moderator and Clerk. The Moderator shall be appointed annually by ballot. The Clerk shall hold his office during pleasure, or good behaviour, unless removed for want of necessary qualifications.

Art. 5. Newly constituted churches, or churches dismissed from other Associations of the same faith and order, may be admitted into this Association, on petition by Messengers.

Art. 6. In the election of Officers, the person receiving the largest number of votes, shall be declared duly elected. The Moderator and Clerk shall perform the duties ordinarily devolving upon these officers, in well regulated deliberative bodies. The Clerk shall preserve a regular file of the Minutes of the Association, and have it present at its meetings, from year to year, and upon a change of officers, the late Clerk shall transfer the file to his successor. The Clerk shall also act as Treasurer of the Association; and shall receive for his services, annually, a sum not exceeding ten, nor less than five dollars, out of the funds of this body: which sum shall be fixed on by the Association.

Art. 7. The Association shall not interfere with the rights of the churches of which it is composed. It shall regard them as independent bodies, in all matters of internal government; and shall act principally as an advisary council, assuming no authority except what is expressly granted by the churches, or plainly implied by the nature of this com-

pact. It nevertheless claims authority over its own members—and the right to disown any church, which may violate the principles of this compact, or refuse to receive the advice or counsel of this Body, by becoming heterodox in faith, or disorderly in practice. It should, therefore, regard all the churches with a vigilant eye for good. Its principal object shall be, to promote the glory of God, by extending His Kingdom on earth, through preaching the gospel, and encouraging other means, subordinate to the same;—to cultivate union and fellowship with all the churches, and especially those united by this compact.

Art. 8. The Association shall have annual meetings, subject to such changes as convenience may, from time to time, dictate.

Art. 9. It shall have Rules, which decorum shall be preserved during the time it shall be convened as a deliberative body.

Art. 10. This **CONSTITUTION** may undergo alterations and amendments, provided the amendments shall be proposed at an annual meeting—and not acted on until the next annual meeting thereafter,—and shall then be concurred in by two-thirds of the Delegates who may be present.

RULES OF DECORUM

FOR THE

Pee Dee Baptist Association,

Adopted the 14th of October, 1840.

RULE 1. The Moderator shall fill the Chair, and keep good order in the Association. He shall open and close the same by singing and prayer, or call on some other person to perform that service.

2. He shall invite Corresponding Messengers, and Ministerial helps, to seats in the Association.

3. There shall be four Standing Committees appointed at the commencement of each annual meeting of the Association, viz:

A Committee of Arrangement,
A Committee of Finance,
A Committee on the Associational Letters,
A Committee on Sabbath Schools and Temperance Societies.

4. The Moderator shall appoint all Committees, with the sanction of the Association. He shall state and put questions. He may state a question, sitting—but shall rise to put it to a vote. He shall decide

between conflicting claims. He should not speak in debate, except on important matters; and not then, until others shall have had a fair opportunity of expressing their views, and then appoint some person to fill the chair. He may require motions to be presented in writing, whenever he may deem it necessary. He shall not vote in any case, unless there should be a tie; or when his vote, if given in the minority, will make it a tie, and then the question shall be lost.

5. One person only shall speak at a time, who shall rise and address the Moderator, and confine himself to the subject in debate, and avoid personal reflections.

6. A person, while speaking, shall not be interrupted, unless called to order by the Moderator, or some member present. A motion, however, to postpone indefinitely, or to adjourn, will always be in order.

7. No person shall speak more than twice on the same subject, (unless permitted to explain a matter of fact,) without obtaining the consent of the Association.

8. Any Member may appeal from the decision of the Chair, upon a question of order: and it shall then be decided by the Association.

9. No person shall abruptly absent himself from the Association.

10. Any Member who shall willingly and knowingly break any of these Rules, may be reproved as the Association may think proper.

11. The Constitution and Rules of Decorum, shall be read at the opening of each meeting, unless ordered otherwise.

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MINUTES

OF THE

TWENTY-NINTH ANNUAL MEETING

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT NEW UNION,

MONTGOMERY COUNTY, NORTH CAROLINA,

October 18—21, 1844.

Now Wadeville, N.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1844.

MINUTES.

FRIDAY, October 18, 1844.

ıe Introductory Sermon was preached by Elder J. M. Thomas, from , 15th ch., 9th v.: "As the Father hath loved me, so have I loved continue ye in my love."

ter a short intermission, the Delegates came together, and in the ab- of the Moderator, (P. M. Powell,) Elder John Monroe was appoint- oderator *pro tem.*

ıyer by Bro. James M. Thomas.

motion, Bro. Samuel Smith was appointed Assistant Clerk.

tters from the Churches were then called for and read, from which llowing Table was prepared.—*See Appendix.*

journed to 7 o'clock, P. M.

ıyer by Bro. Thomas.

7 o'clock, p. m.

e Association met according to adjournment.

. Samuel P. Morton prayed.

motion, called the names of the Delegates.

motion, proceeded to the election of Moderator by private ballot. John Monroe was duly elected.

Association being now organized, the Moderator extended an in- n to Corresponding Messengers from sister Associations. Elder el Dusenberry, from the Cape Fear, came forward, and was invited eat, and aid in our business.

ceeded to the appointment of the following Committees:

Committee of Arrangement of the business of Association: Brethren Nicholson, D. Hays, Duncan McMillan, and the Moderator.

Committee of Finance: Elder Samuel P. Morton, Alex'r Leitch, obt. Monroe.

Digest of Associational Letters: Elder J. M. Thomas, E. L. Par- ixon Ingram, and the Moderator.

nmittee for Sabbath Schools and Temperance Societies: A. N. Ni- n, J. M. Thomas, Arch'd Graham, and D. Hays.

motion, appointed Brethren Samuel Smith, Lewis Parker, A. N. lson, with the Deacons of this Church, to supply the Stand during eeting.

motion, appointed a Committee of five on Providential Changes,

viz: A. N. Nicholson, D. Hays, J. M. Thomas, B. H. Carter, and the Moderator.

Agreed to hold a Prayer Meeting at sun-rise every morning.

Adjourned until to-morrow morning, 10 o'clock.

Elders Dusenberry and Monroe addressed the congregation, from Acts, 17th chapter, 3d verse, "Opening and alleging that Christ must needs have suffered, and risen again from the dead," &c.

Several of the Brethren prayed.

◆

SATURDAY, October 19.

Met in Prayer Meeting at sun-rise, in the Meeting House.

At 10 o'clock the Association met.

At the opening of business, Bro. J. M. Thomas prayed.

On motion, the names of the Delegates were called.

On motion, the Constitution and Rules of Decorum were read.

On motion, the proceedings of yesterday were read.

On motion, the Committee of Arrangement reported. Report received; Committee discharged.

Called on Corresponding Messengers to sister Associations to report.—Bro. James Benton reported, that those appointed to the Moriah did not attend, in consequence of Bro. Wm. A. Morris's last illness: Bro. D. A. Boyd attended the Sandy Creek Association, and met a welcome reception;—he states it was quite an interesting meeting: Bro. S. P. Morton reported, that himself and Bro. W. Russet attended the Liberty Association, and were cordially received: Bro. J. Monroe attended the Welch Neck Association, and was affectionately invited to a seat with them: Bro. D. Hays attended the Cape Fear, and was received gladly.

On motion, appointed Corresponding Messengers to the following Associations:

To the Moriah—Brethren J. M. Thomas, Dwight Hays, and Uriah Staton. Their meeting is governed by the 1st Sunday in October, 1845.

The Sandy Creek convene on Friday before the 4th Sunday in September, 1845. Appointed Brethren David A. Boyd and Alexander Leitch Messengers.

To the Welch Neck—Brethren Nehemiah Tindal, D. Hays, J. M. Thomas, James Benton, Daniel Graham, Thomas M. Lee, and Alexander N. Nicholson.

To the Cape Fear—Brethren John Monroe, Neill Leitch, Daniel Graham, and A. N. Nicholson. Governed by 1st Sabbath in Oct., 1845.

On motion, appointed the Moderator to write a Letter to the Charleston Association.

On motion, appointed Dwight Hays and James Benton to attend the Charleston in 1845.

On calling for the Circular Letter, Bro. James Benton stated that Bro. Morris commenced writing a Circular, but owing to his affliction did not complete it. Whereupon, it was moved that the Autobiography of the

lived to the age of
104 yrs. 6 mos.

Rev. Daniel Merrill supply its place. And on motion, appointed the Moderator, J. M. Thomas, Dixon Ingram, and E. L. Parker, to examine the same and report.

On motion, appointed James M. Thomas to write the next Circular Letter, and have the privilege of choosing his subject.

Called on Presbyteries to report. Whereupon, Elder J. M. Thomas reported, that Brethren Lewis Parker, John Broadaway, and Edmund L. McLendon were ordained Deacons in the Brown Creek Church. He also reported, that Richard Allen was ordained Deacon in the Pleasant Grove Church.

James Benton reported, that Robert N. Allen and John Allen were ordained Deacons in the Rocky River Church.

Solomon Ballard reported, that Brethren John Ballard, A. Haley, and John Livingston were ordained Deacons in the Bethel Church.

Elder John Monroe reported, that Auzey Pankey was ordained Deacon in the Sharon Church.

On motion, appointed Samuel Smith, A. N. Nicholson, and Duncan McMillan, a Committee on Periodicals, and report.

On the propriety of continuing Itinerant Preaching within our bounds,—*Resolved*, That we recommend to the Churches the importance of sustaining the Itinerating system in the bounds of this Association.

On motion, the Moderator, D. Hays, and Dixon Ingram, were appointed a Committee on the propriety of forming Bible Societies within the bounds of this Association, and report.

Agreed that the next meeting of this Association be held with the Pleasant Grove Church, Anson County, N. C., commencing Friday before the 3d Sunday in October, 1845; and

On motion, appointed Bro. Samuel P. Morton to preach the Introductory Sermon, commencing at 12 o'clock, and Bro. John Monroe his Alternate.

On motion, appointed Bro. Dwight Hays to preach the Missionary Sermon on the Sabbath; and Bro. James M. Thomas his Alternate.

Adjourned until 4 o'clock this evening, to hear preaching and to take refreshment.

4 O'CLOCK, P. M.

The Association met according to adjournment.

On motion, the Committee on the Digest of Associational Letters reported. Report read, Committee discharged.

[*For Reports, see Appendix.*]

Committee on Periodicals reported. Report received, Committee discharged.

Adjourned to 7 o'clock, P. M.

Prayer by Bro. Thomas.

7 O'CLOCK, P. M.

The Association met.

Elder Eli Phillips prayed at the opening of business.

The Moderator extended an invitation to Corresponding Messengers of visiting Ministers, and Bro. Eli Phillips came forward, from the Sandy

Creek Association, (with a packet of Minutes,) and was invited to participate in our deliberations.

On motion, the Committee on Bible Societies reported. Report received, Committee discharged.

√ Took up Quere from Forks of Little River, which read as follows:

Does the Gospel require that the same steps be taken with public as with private offences?

The subject being discussed, was answered in the negative.

On motion, appointed Brethren Eli Phillips, D. Ingram, S. P. Morton, A. N. Nicholson, E. L. Parker, Alex'r Leitch, with the Moderator, a Committee to give the reasons why the foregoing question was answered in the negative.

Adjourned to Monday, half past 8, A. M.

Prayer by Bro. Hays.

◆

SUNDAY, OCTOBER 20.

Met at sun-rise in Prayer Meeting, but more especially in behalf of this Church.

At 9 o'clock, Elder Eli Phillips preached, from Eph., 5th chapter, 1st verse: "Be ye therefore followers of God, as dear children."

Elder John Monroe followed, from Titus, 2d chapter, 14th verse: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." At the close of the discourse, a collection was taken up for the support of Missions.

Intermission for refreshment.

At 3 o'clock, P. M., Elder James M. Thomas preached, from Phil., 1st chapter, 9th and 10th verses: "And this I pray, that your love may abound more and more in knowledge, and in all judgment. That ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ." This was a time of deep interest and much solemnity.

◆

MONDAY, OCTOBER 21.

The Association met according to adjournment.

Bro. B. H. Carter prayed.

An invitation was given to Corresponding Messengers, and Bro. Eli Coggin appeared, from the Liberty Association, took a seat, and participated in our deliberations.

On motion, the Association gave place to the Board for Home Missions, of which the following is a summary:

After the names of the members were called, the meeting was organized by appointing Elder S. P. Morton Chairman, and A. N. Nicholson Secretary.

Read Rules of Decorum.

On motion, requested our Itinerant to report, which is as follows:

October 19, 1844.

the Domestic Board of Missions connected
with the Pee Dee Baptist Association:

)ear Brethren: The wheel of Time has once more made it my duty ay before your body an account of my labors during the last Associa-al year. As soon as convenient, after receiving the appointment as r Itinerant, I entered upon the duties assigned me. I have labored days; was providentially hindered by sickness 20 days; preached 194 mons; baptised 18 persons. The reason why the number of days ex-ds the Sermons, those days were spent in protracted meetings, where as assisted by other Ministering Brethren. There is within your nds an increase of the advocates of Missions; the cause is on the ad-ce, and the time will soon appear when the cause of Missions will cov-he earth, as the waters do the great deep. I feel thankful, dear Breth-, for the confidence you have reposed in me, and may the choicest ssings rest upon the cause in which you are engaged, is the sincere yer of your unworthy servant,

DWIGHT HAYS.

\greed that this Board meet on Saturday before the 5th Sunday in De-nber next, with the Brown Creek Church, Anson County, N. C.

)n motion, J. Monroe, A. N. Nicholson and D. Hays were appointed ;ommittee to draft a Constitution for the government of this Board, by next meeting.

)n motion, appointed Bro. James Benton Treasurer for the ensuing ır.

)n motion, J. Benton, A. N. Nicholson and D. Ingram were appointed ;ommittee to employ a Missionary to labor for us.

The Treasurer paid over to D. Hays $190 15.

The Board adjourned.

The Association again entered on business, and

On motion, the Committee on Sabbath Schools and Temperance Soci-es reported. Report received, Committee discharged.

Committee on Special Changes reported. Report received, Commit-discharged.

Committee on Finance reported to defray expense for Minutes, $27 32½, ich is paid over to the Treasurer.

Committee on Quere reported. Report received, Committee discharged.

The Committee on the Autobiography of Rev. Daniel Merrill, recom-nd it to be annexed to these Minutes, to supply the place of a Circular.

The Treasurer reported. The collection on Sabbath was $15 85, to appropriated according to resolution in 1840, to be equally divided be-een the three benevolent objects of the Baptist State Convention of rth Carolina, viz: Home and Foreign Missions, and Education Fund; d

On motion, appointed Bro. David Wright a Delegate to represent us for same in the next Baptist State Convention, and David A. Boyd in case failure.

Appointed Saturday before the 2d Lord's Day in March, 1845, a day of

Fasting, Humiliation, and Prayer,—that special prayer be made in behalf of those Churches which are in a cold and languid state, and that the Lord raise up and send forth more faithful laborers into his Vineyard.

We recommend that all classes, master and servant, observe the public Fasts. Not only abstain from food, but also forbear laboring on Fast days, except in cases of necessity. We further recommend to the Churches, that they assemble at their respective places of worship, on such days.*

* NOTE.—Read Matt., 6th ch. 16th v.; Isa., 58th ch. to the 7th v.; Jer., 36th ch. 9th v.; Jonah, 3d ch. 5—8 v.; Joel, 1st ch. 14th v., 2d ch. 12—16 v.

On motion, agreed that the Clerk have $7 50 for his services.

Resolved, That the thanks of this Association are due and are cheerfully tendered to the Church and friends in this vicinity, for their generous and christian hospitality to the Delegates and Visiters, by day and by night. May the choicest of Heaven's blessings ever rest on them, and that they may feel the confident assurance, that their labor has not been in vain in the Lord.

The Association adjourned.

Bro. D. Hays prayed.

JOHN MONROE, *Moderator*.

ALEXANDER N. NICHOLSON, *Clerk*.

Thus ended as harmonious a meeting as was ever witnessed by any who were present. It is due to this Church to say, that the Lord has heard her cries and answered her prayers, and has revived his work abundantly. It may be said of a truth, (with the Poet,) the place was sweet and awful.

During the meeting, ascertained 30 conversions; received 21 on a profession of faith in Christ, of whom 20 are young ladies in the bloom of life, the other quite an aged man; 10 of whom were baptised.

APPENDIX.

Names of Ordained Ministers and the Churches to which they belong.

John Monroe and Patrick C. Connelly, Spring Hill; Nehemiah Tindal, James M. Thomas, and Dwight Hays, Pee Dee; Samuel P. Morton and Jonathan Wilkinson, David's Creek; Jonathan Davis, Rocky River.

Names of Licentiates and their respective Churches.

Edward Morton, Bethel; B. H. Carter, Kendall's M. H.

P. S. For Post Office addresses to the above names, see Tables of Statistics.

A TABLE, shewing the names of Churches, Counties, when Constituted, names of Delegates, Number of Members the preceding year, No. Baptised, No. Received by Letter, No. Restored, No. Dismissed by Letter, Excluded, Dead, No. White Males, White Females, Slaves, Total, and Contributions.

NAMES OF CHURCHES.	WHEN CONSTITUTED	NAMES OF COUNTIES.	NAMES OF DELEGATES.	No. of Members in Oct. 1843.	No. Baptised.	Received by Letter.	Restored.	Dismissed by Letter	Expelled.	Dead.	No. of White Males	No. White Females	Number of Slaves.	Total.	Contribution for Minutes.
Forks Little River,	1760.	Montg'y.,	David Wright, John Allen, and Arch'd A. Leitch,	151	—	—	1	—	1	2	—	—	—	149	$2 00
Rocky River,	1776.	Anson,	Rob't N. Allen, Uriah Staton, and Jas. Broadaway,	70	21	2	—	—	7	—	—	—	—	86	2 00
Pee Dee,	1785.	Anson,	J. M. THOMAS, Dixon Ingram, and Samuel Smith,	245	18	5	1	10	3	6	80	116	40	236	3 45
Bethel,	2d Sat'y June 1805.	Montg'y.,	Solomon M. Ballard, Murphy McRae,* Wm. Byrd,	65	18	—	1	6	1	1	—	—	—	78	2 00
Spring Hill,	2d Sat'y June 1813.	Richm'nd	JOHN MONROE, Duncan McMillan, Rob't Monroe,	91	1	1	—	—	1	2	—	—	—	90	2 00
Cartledge's Creek,	22d June 1823.	Richm'nd	A. W. Chambers and Christopher C. Morgan,	73	—	—	—	—	2	3	—	—	—	68	2 00
Saron,	3d Sab. Sept. 1826.	Richm'nd	Auzey Panky, A. N. Nicholson, Sol. Townsend,	71	48	4	5	2	2	0	32	60	32	124	3 00
Brown Creek,	1828.	Anson,	Lewis Parker, Thomas M. Lee, and P. H. Benton,	89	30	—	—	3	8	6	—	—	16	102	3 18
Kendall's M. H.,	5th Sab. May 1830.	Stanly,	John Parker, *B. H. Carter*, and E. L. Parker,	47	4	—	—	—	—	—	—	—	—	51	80
New Union,	1832.	Montg'y.,	Arch'd Graham, James Davis, and Nath'l Cook,	54	4	—	—	1	1	—	13	36	7	56	2 90
Dover,	18th Sept. 1833.	Moore,	Brittain Britt, Alexander Leitch, and John Leitch,	72	1	—	1	1	1	—	22	46	6	74	2 00
David's Creek,	5th Sab. June 1834.	Stanly,	SAMUEL P. MORTON and John Fooks,*	10	—	—	—	1	—	—	3	3	3	9	50
Ebenezer,	3d Sab. April 1836.	Stanly,	Sam'l S. Stone, John Calloway, and Jos. Pickler,	51	—	—	1	—	—	1	—	—	—	51	1 00
Pleasant Grove,	23d Sept. 1843.	Anson,	Richard Allen, Joseph Allen, and Joel Newton,	30	17	1	—	—	—	—	14	15	19	48	1 50
				1119	162	13	10	24	27	21				1222	25 33

Those marked (*) were absent; those in small capitals are Ordained Ministers; those in *italics* Licentiates.

now Wadesville

A TABLE,

Shewing the names of Pastors and days of Conferences, names of Deacons, Clerks, and Post Offices.

NAMES OF CHURCHES.	NAMES OF PASTORS, DAYS OF MEETINGS, AND CHURCH CONFERENCES.	NAMES OF DEACONS IN THEIR RESPECTIVE CHURCHES.	CLERKS, AND POST OFFICES.
Forks Little River,	Eli Phillips.——Saturday before 1st Sunday.	x Jacob Jordan and Spencer Haltum.	D. Wright, Pounding Branch.
Rocky River,	Wm. A. Morris.——Saturday before 1st Sunday.	John Allen and Robert N. Allen.	J. Broadaway, Hammond's Sto.
Pee Dee,	J. M. Thomas.——Saturday before 2d Sunday. Rich'd Furman, 4th Sunday.	Jas. Thomas, Elijah Covington, Sandford Liles.	Samuel Smith, Lilesville.
Bethel,	S. P. Morton.——Saturday before 2d Sunday.	John Ballard, Alsey Haley, John Livingston.	S. M. Ballard, Lawrenceville.
Spring Hill,	John Monroe.——Saturday before 2d Sunday.	D. Graham, D. McMillan, D. McNeill, P. Monroe	Robert Monroe, Montpelier.
Cartledge's Creek,	John Monroe.——Saturday before 1st Sunday.	Thomas Dockery, Leonard Webb.	A. Dockery, Dockery's Store.
Saron,	Wm. A. Morris.——Saturday before 3d Sunday.	A. N. Nicholson, A. Panky, Solomon Townsend.	A. N. Nicholson, Bostick's Mills.
Brown Creek,	Wm. A. Morris.——Saturday before 4th Sunday.	L. Parker, J. Broadaway, W. Butler, E. L. McLendon.	Samuel Pond, Diamond Hill.
Kendall's M. H.,	S. P. Morton.——Saturday before 4th Sunday.	John Parker.	E. L. Parker, Kendall's Store.
New Union,	Eli Phillips.——Saturday before 4th Sunday.	Benjamin Deberry, David A. Boyd.	Arch'd Graham, Lawrenceville.
Dover,	Eli Phillips.——Saturday before 3d Sunday.	John Leitch, Edmund Phillips.	Alex'r Leitch, Caledonia.
David's Creek,	S. P. Morton.——Saturday before 1st Sunday.	John Fooks.	John Fooks, Albemarle.
Ebenezer,	Alfred Kinney.——Saturday before 1st Sunday.	J. Smith, W. Palmer, J. Calloway, D. McLester.	Samuel S. Stone, Albemarle.
Pleasant Grove,	J. M. Thomas.——Saturday before 3d Sunday.	Richard Allen, Stephen Coatney.	Young Allen, Wadesborough.

x a half-brother of Frank M. Jordan.

DIGEST OF ASSOCIATIONAL LETTERS.

The Committee appointed to prepare a Digest of Associational Letters, submit the following Report:

1. *Forks of Little River.*—This Church complains of having been in a cold state in the first part of the year, but says prospects are better at present. The members are all in peace among themselves. They keep up a regular Prayer Meeting, and have a Temperance Society of about 40 members; but have no Sabbath School. "Trust in the Lord, and do good," &c.—Ps. 37, 3.

2. *Rocky River.*—This Church breathes a good spirit; has been blest the past year by the addition of 21 members; has a large and flourishing Temperance Society; and is in favor of Missions. She mourns the loss of her worthy Pastor, Wm. A. Morris. "Fear thou not, for I am with thee; be not dismayed, for I am thy God."—Isai. 41st ch. 10th v.

3. *Pee Dee*—Has had some refreshing seasons the present year,—18 have been baptised. They are in favor of Missions, and have a Temperance Society of 200 members. "The work of the righteous shall be peace, and the effect of righteousness, quietness and assurance forever." Isai. 32d ch. 17th v.

4. *Bethel*—Has been refreshed the present year,—18 have been added by Immersion. It has a Sabbath School and Temperance Society. "They that wait upon the Lord shall renew their strength."—Isai. 40th ch. 31st v.

5. *Spring Hill.*—This Church mourns her cold and languid state, but is in peace and is trying to discharge her duties. Has a regular Prayer Meeting, a Bible Society, and Sabbath School. "O Lord, revive thy work."—Hab. 3d ch. 2d v.

6.—*Cartledge's Creek*—States that she has nothing interesting to communicate, but appears to be at peace among themselves. Is favorable to benevolent objects. "Draw nigh to God and he will draw nigh to you." James, 4th ch. 8th v.

7. *Saron.*—This is an active Church, and has been blest this Associational year by the addition of 48 by Baptism. They advocate Temperance and Sabbath Schools. This Church has sustained a great loss in the death of her worthy Pastor, Wm. A. Morris, which she deeply regrets, as appears in their letter, part of which we give in this place: "It may be said of a truth, that in the midst of life we are in death. Since our last Church Conference, we have had the mournful intelligence, that our worthy and much esteemed Pastor, Wm. A. Morris, is no more. Alas! it may truly be said, that a great man is fallen in Israel. How mysterious, indeed, are the ways of God with his creatures, to suffer thousands of rebellious sinners to live, who are daily violators of his holy law; who are continually sharing largely of his blessings; and at the same time the great and good man, who was indeed the man of business;—yea, him who was a Watchman in Israel,—to be cut down by the resistless hand of death, in the midst of usefulness, and in the prime of life; who was indeed the beloved. Ah! Brethren, we were not worthy of him. We do believe the Lord has taken him to himself. Therefore we do not mourn as those who have no hope; for we fully believe that our loss is his eternal gain; that his ransomed spirit is this moment delighted in enjoying the presence of his Redeemer in Heaven. O may we all be prepared, by the operation

of the good Spirit, to meet him there, where parting, mourning, sickness or death, shall be feared or felt no more." "Be ye steadfast, immovable; always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."—1st Cor. 15th ch. 58th v.

8. *Brown Creek*—Has been abundantly blessed by the labors of the late Wm. A. Morris, who, by the assistance of other Ministers, have baptised 30. They have a large and growing Temperance Society; but a mantle of mourning has been thrown over this Church by the loss of her useful and worthy Pastor. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."—Job, 1st ch. 21st v.

9. *Kendall's*—Has nothing of importance to communicate. They are at peace among themselves and with sister Churches; complain of coldness in religion, but are looking forward for better times, and crave an interest in the prayers of God's people. "Awake thou that sleepest; arise from the dead, and Christ shall give thee light."—Eph. 5th ch. 14th v.

10. *New Union.*—This Church appears to be in a cold state, but craves the prayers of this Association. "One thing have I desired of the Lord, and that will I seek after."—Ps. 27th ch. 4th v.

11. *Dover.*—This Church laments its cold and feeble state, but is doing something in a small way for Temperance and Sunday Schools. "He giveth power to the faint, and to them that have no might, he giveth strength."—Isai. 40th ch. 29th v.

12. *David's Creek*—Is a little feeble flock; appears to be stationary.—"Woe unto them that are at ease in Zion."—Amos, 6th ch. 1st v.

13. *Ebenezer*—Reports nothing of importance. "If ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. 5th ch., 15th v.

14. *Pleasant Grove*—Is in peace and has been blest by the addition of 17 by baptism, and favors the cause of benevolence. "The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."—Ps. 84, 11.

All of which is submitted.

J. M. THOMAS, *Chairman.*

REPORT ON PERIODICALS.

The Committee to whom was referred the subject of Periodicals, respectfully report:

We have had the same under consideration and submit the following.

Resolved, That the Biblical Recorder, being published in our own State, and conducted in an able manner, by our much esteemed Bro. T. Meredith, possesses special claims on the patronage of this Association; and that we recommend to our brethren, who are not taking it at the present time, that they forthwith become its subscribers.

SAMUEL SMITH, *Chairman.*

REPORT ON THE BIBLE CAUSE.

The Committee on the Bible Cause, beg leave to report the following Preamble and Resolutions:—

WHEREAS, the Holy Bible, given by inspiration of God, and containing the Scriptures of eternal truth, is one of the most precious gifts bestowed on guilty men; and whereas, hundreds of millions of the human family are still entirely ignorant of the all-important contents of this blessed volume, and consequently their precious souls are perishing for lack of knowledge.

Resolved, That this Association earnestly and most affectionately recommend to each Church connected with this body, with as little delay as possible, to organize a Bible Society, the sole object of which shall be to aid in publishing and circulating, at home and abroad, a faithful translation of the word of God.

Resolved to recommend to the Churches to send up to the next Session of the Association, the funds on hand for the Bible cause, and likewise appoint one or more delegates, to unite with other delegates appointed for the same purpose, and let there be an Associational Bible Society formed, which shall become auxiliary to the American and Foreign Bible Society.

JOHN MONROE, *Chairman.*

REPORT ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

The Committee on Sabbath Schools and Temperance Societies, Report:—

We have had these important subjects under our most serious consideration. As regards Sabbath Schools, we are sorry to say, that some of the Churches are entirely silent on this subject, which manifests too much indifference in so good a cause. Brethren, these things ought not so to be. Yet we rejoice that others are actively engaged in this good work. We are truly sorry that all the Churches of this Association are not more engaged in so edifying an institution.

The whole christian world is convinced, that separate from the preaching of the Gospel of Christ, there can be no other plan devised as well calculated to edify and enlarge the mind, as regular attendance on a well conducted Sabbath School. Knowing this to be the experience of the good and great every where, we unhesitatingly recommend to the Churches within our bounds, to organize and keep up Sabbath Schools,—and further, to furnish themselves with Sabbath School libraries.

We are truly glad that we can say, that the Temperance reform is greatly advancing. Although some of the Churches are silent in their letters, on the subject, and we fear too careless in the cause, yet others are actively engaged, and have flourishing Societies, some of which are greatly enlarged recently.

Every christian heart must glow with rapture, and every philanthropist rejoice, in reflecting upon the happy results of the Temperance reform in different parts of the earth. How many hundreds and thousands have been saved from the first steps in vice, and rescued from the jaws of death? How many wives and children have been preserved from starvation, and had their happiness restored, by the influence of Temperance. The influence of Temperance has been seen and felt in Church and State. Eternity alone can tell its glorious results.

So good a cause demands our warmest admiration, earnest prayers,

and most zealous efforts, for its advancement. We regret much, that any who bear the christian name, should be indifferent on this subject.

In conclusion, we recommend the adoption and observance of the following Resolutions:—

1. *Resolved*, That our Ministers lay this matter before their congregations, and in mild terms, persuade them to become temperate.

2. *Resolved*, That each and every Church which has not a Society, form and continue to keep up a Temperance Society, and have frequent meetings—at least quarterly.

3. *Resolved*, That our Brethren be recommended to patronize those Periodicals, the objects of which are to promote Temperance.

All of which is respectfully submitted.

A. N. NICHOLSON, *Chairman.*

REPORT ON SPECIAL CHANGES.

The Committee on Special Changes submit the following:—

With feelings of deep solemnity, sincere sorrow, unfeigned regret, and yet of submission to the Divine will, we have to record the removal, by death, of Elder Wm. A. Morris, from the large and extensive field of his useful labors—from the scenes of his sufferings and toils—from his beloved family, and the Churches under his pastoral care—to the enjoyment, as we confidently trust, of the Saints' everlasting rest, in the upper world of Glory. His last exercise in this vale of tears, was that of fervent prayer, exemplifying the truth of the lines of the Poet, that prayer is the Christian's

"Watchword at the gate of Death;
"He enters Heaven with prayer."

He has left abundant testimony, that our loss is his eternal gain; and that he has been taken from this Association, to unite with the General Assembly and Church of the first-born, which are written in Heaven.

A. N. NICHOLSON, *Chairman.*

REPORT OF COMMITTEE ON QUERE.

The Committee appointed to give the reasons why the foregoing Question was answered in the negative, report:

The Gospel does not require the same steps to be taken in public as in private offences, for the following Scriptural reasons:

Members of Churches guilty of either of the crimes mentioned in 1st Cor., 5th ch., 1st, 2d, 3d, 4th, 5th and 11th verses, shall have the step taken with them directed by the Spirit of inspiration in the verses mentioned.

ELI PHILLIPS, *Chairman.*

Note.—D. A. Boyd paid the Treasurer $1, which is added to the Contributions for the New Union Church.

AUTOBIOGRAPHY OF

REV. DANIEL MERRILL.

The following narration of some portions of the Rev. Daniel Merrill's history, written by himself, was forwarded to the Agent of the Baptist General Tract Society, for publication, a few weeks previous to his decease, which took place in June, 1833. A letter accompanying the manuscript was written by his daughter, at his dictation; disease having rendered him unable to perform the labor.

When I was in the thirteenth year of my age, the Lord gave me to hope in his mercy. Whilst not far from completing my fourteenth year, he began to move me to be a minister and witness for him. When a lad of fifteen, or rising, I engaged in the Revolutionary struggle, for the term of three years, during which period I saw human nature in its various aspects, from the most degraded, up to decent morality and hopeful piety; and rode in company with Mr. Israel Evans, one of the more noted Chaplains of the army, into most of the States then in the Union. A fine opportunity was thus afforded me to look at men and things, but not into books. When the war closed, I gladly returned to reside in the beloved paternal mansion. My busy thoughts were now contemplating and contrasting things which might be. My mind was balancing between the gospel ministry and mercantile pursuits. My age, being then in my nineteenth year, was the principal if not the only objection against entering directly upon the preparatory studies which I then considered indispensable pre-requisites to the sacred office. This office had, for more than four years, been at times the object of consideration, particularly on my return from the army. I soon opened my mind and related my principal objection to one or more particular friends. My objection was at once considered of less magnitude than I had attached to it. I soon accorded in judgment with my friends, and with very little loss of time commenced a seven years' course of close application to literature and theology.

From my earliest childhood to the time in which I commenced my literary course, I had never, to my knowledge, seen more than one Baptist minister, nor heard any one commend the peculiar tenets of the Baptists; but had frequently heard them spoken against with visible displeasure. I eagerly conceived, and for a considerable time retained an opinion of the Baptists, not honorable to their persons, their doctrines, or their practices.

During my literary pursuits, I occasionally became partially acquainted with some of their leaders, and with a few of their private brethren. Their apparent piety, and the manifest honesty with which they adhered to their sentiments, mellowed somewhat my asperity, and produced a certain kind of pity, connected with a commencing desire that they might see and renounce their hurtful errors, and give us the pleasure of receiving them into the community of the orthodox Congregationalists.

In the year 1791, having gone the round of my preparatory studies, I entered upon the service which I had long contemplated.

The first Lord's-day in which I discoursed publicly to any people, was in this town. In the first discourse which I here delivered, the Lord mercifully worked with me and confirmed the word, as the signs which followed abundantly evinced. From that day and forward, a solemn and deeply affecting sense of the exceeding sinfulness of sin, of the danger to which it exposes the transgressor, and the necessity of being forgiven, rested upon the people, and increased until, as it was hoped, near one hundred were turned from darkness to light, and from the power of Satan unto God, during the twenty-three weeks in which I was with them that season. The same appearances and fruits manifested themselves in every town where I preached more than one Sabbath, during eighteen months in which I was absent from this place.

In 1793, I returned to this people, and was ordained as the Pastor of the Church. In the year 1798 and '99, a great reformation took place among the people. In 1802, also, the divine influences were remarkable in both the church and society. Several Baptist ministers, hearing of the good hand of our God upon us, visited us and preached many lectures. We received them kindly, for they proved to be men of God.

From time to time my acquaintance with the Baptists increased, and my affection for them, as partakers of the divine nature, and possessing like precious faith, also increased; so did also my desire for a union with them—NOT by turning to them, but by their conviction of what I believed to be their error, and by turning from it, at least so far that we might appear one people, and have nothing to mar our union, or hinder our work. I thought so much of the importance of this union as to write a long letter to one of their most useful and devoted ministers. Yes, I was so deeply impressed with the urgent necessity of this union among the children of God, of the service which I might render the Baptists by stating before them, in plain scripture evidence, the errors to which they adhered, and the certain correctness of the general system of my brethren, the Congregationalists—for I know not that I then had one doubt but what such evidence was attainable—and I also had such an interesting view of the vast advantage which such an event would almost certainly produce to the cause of truth and of Christ in the world, that I gave myself with a degree of decision, to a careful and critical review of the oracles of God, that I might write a book and show the Baptists, from the unerring word of God, the certain scripture evidence of their errors, and of the hurtful nature of those errors, and of their obligation to renounce them, and come up to the help of the Lord, to the help of the Lord against the common foe, by uniting their strength with ours.

Upon the above object, I contemplated day and night, and perused the

sacred volume, and re-perused it, from Genesis to Revelations, and thought myself nearly prepared to write my proposed book. But upon a review of my arguments, I found that in some of the links of my chain there was not that full strength of evidence which I could wish. I therefore sat myself to a renewed research, that I might strengthen any part which seemed not sufficiently strong to move a world. For truth was my object as well as victory, and my eye was principally upon the one, that I might win the other. I did not, in this momentous concern, covet principally the praise of men nor the show of victory, but the prevalence of all-conquering truth.

Thus was I searching for truth as for a hidden treasure. This search for truth began, in continuance of time, to be painful; not from any doubt where it was, or what it was, but from my not finding the evidence of it in that fulness and clearness which I expected. This anxious search was continued not for weeks and months merely, but for more than two years. Towards the close of my research for what I had long believed to be the truth, and for that evidence of it which might compel every honest Baptist to buy it, by exchanging his errors for it, my pain became severe. To my great disappointment and extreme regret, I was driven to the then very sorrowful conclusion, that the sacred scriptures did not afford clear and direct evidence to support my own practice. Yes, I was compelled to believe that there was no certain precept nor plain example in the Bible to authorize the administering of any gospel ordinance to an unconscious babe. I still fully believed that there were gospel ordinances, and that the Bible did define with certainty what these ordinances were, and to whom they should be administered; but I very sensibly felt that I knew not either. For as yet I was not merely no Baptist, but possessed a very strong and powerful opposition against being one. At the same time all satisfactory evidence of the truth of my own practice failed me. This was a painful condition. At this time eight children were about being presented to have the rite of sprinkling administered to them. I considered that I was under no obligation to go, nor even had liberty to go, where the Lord would not go with me, and as he had refused me the light of evidence in favor of this rite, I refused to administer it. My pain and anxiety increased upon me. I explicitly revealed my solicitude to very few. However, my brethren could not but know that my mind was burdened; and some of their minds also began to be. By my particular desire, the church, with but three dissenting voices, agreed to observe a day of fasting and prayer before the Lord, to implore his merciful interference, that we might not renounce the practice to which we had been accustomed, if that practice was in agreement with the truth; and that we might not continue to reject the sentiments of the Baptists, if those sentiments were in accordance with his revealed will. The day was observed with much solemnity. With painful solicitude did our devout supplications ascend to the Father of our spirits, that he would scatter light in our paths, settle the doubtful minds, and lead us in the good and right way.

The solemn day passed! but light appeared not; certainly not to me. I was in extreme darkness; in darkness very sensibly to be felt. Not darkness as to the gospel of the grace of God, but darkness as to the gospel of the kingdom. I knew not of what the kingdom of God was composed—

of course I knew not what it was. Whether it was "the people of the saints of the Most High," Dan. vii. 27; whether it was composed of a "prepared people," such as John made ready for the Lord, Luke i. 17; whether it was "a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Peter ii. 9; whether it was indeed "one new man," or one new body of men, such as the world never saw till Jesus came, Eph. ii. 15; or whether it was the Jewish church continued, and so composed of saints and sinners promiscuously, as they happened to be comprised in the families where the masters of the households believed. Besides, I was in uncertainty as to the manner in which persons should be visibly introduced into this kingdom, as much as I was in relation to the gospel subjects. In short, I neither knew what gospel baptism was, whether sprinkling, pouring, or immersion; or who were to be baptized. In this state of distressing uncertainty and profound ignorance, I continued for nearly three months, growing nothing better, but rather worse. I read, I meditated, I fasted, I prayed, but all apparently to no purpose. The subject was revolving in my mind day and night, sleeping and waking. I contemplated upon the different churches in the world, and upon their varied practices, but could be satisfied with none. At times I thought myself ready, or nearly so, to be any thing the Lord would have me be. However, I had as yet an unconquered antipathy against being a Baptist. At times my carnal nature so lifted up itself that I could not bear the idea of being called one. I was not willing as yet to become as a little child in this case. Therefore the Lord kept me, from month to month, in Egyptian darkness, and in distressing solicitude, till I felt my whole heart give way, and my will bow, and I said, Lord make me wh[illegible] seemeth thee good. At this moment, I surrendered myself and the whole concern unto the Lord, without so much as a known mental reservation. Thus, by an unconditional submission to the will of God, I was enabled to roll my burden upon him, and found peace.

In all my distress, and through the whole of the sore conflict which I sustained, my heart was, so far as I know, ever fixed in this one point, that whatsoever the Lord might show me was the truth, that I would practice. But in my most sorrowful hours, and in my most fervent petitions, I recollect no instance, except the above, in which I had not, to say the least, a latent request, that he would not show me that the Baptists were right.

I have frequently heard persons speaking as though it were a small thing to become a Baptist, as though they would as readily become a Baptist as continue what they were, provided the Baptist sentiments were correct. Such persons possess a very superficial knowledge of what it akes to remove the strong and deep-rooted educational prejudices which hose possess who have always believed, and have undertaken to teach ınd defend, the long established traditions of their fathers. These men ind that no common excitement will move them to change their religious rinciples and practices in relation to the church of God. These must be avored with uncommon degrees of the spirit of Christ, or pass through nuch sore travail, or both, before they will so count all things but loss for Christ, as to be willingly Baptists.

It is indeed a great thing to become an honest and understanding Bap-

tist from the ranks of the world. It is a still greater thing to become one from the ranks of the Pedobaptist church. But the greatest sacrifice is made by those who are leaders in the erroneous church, when they renounce their work of error, and unite with the kingdom which the God of heaven hath set up. These suffer the loss of all their labor in building; not of all their labor in preparing materials, if they are indeed good materials, for these will be saved, yet it may be so as by fire. These good materials are, so far as may be, to be removed from the erroneous and hurtful position in which they have been placed, and put into the Lord's building, where they of right belong. Where this is effected, and it should always be most devoutly endeavored, by all gospel means, as opportunities may offer, much hard feeling is excited, and angry words are uttered. The Baptists are charged with a desire and purpose of dividing and breaking down all other churches, and this is said of them as though they had a mischievous purpose. Whereas all the Baptists desire in the case is, to preach the glad tidings of the kingdom of God, and so to preach them that they may have such an overcoming efficacy as to prevail with all the people of God, to leave the Pedobaptist church, and every other erroneous habitation, and be joined to this kingdom of God. When the Baptists thus speak, they are sometimes angrily told, "You think nobody right but yourselves." To be sure, every honest Baptist does thus think, with relation to church building; for there are not two different and opposite ways of building the house of God. If the Baptists are right in this matter, all who differ from them must err from the truth.

There is in this business of church building no halving the matter, nor any honest and honorable principle of compromise between the Baptists and any other class of men under heaven. If the Baptists in this particular are in agreement with the word and commandment of Jesus Christ, then all the classes of Pedobaptists are, without one exception, mere pretenders; and their churches are all illegitimate. This conclusion is irresistible. Many may be very angry at it, but there is no moving it. Every honest and unprejudiced mind will admit its certain force.

The kingdom which the God of heaven promised to set up, was never to be destroyed, nor was it ever to be left to other people; but it was to break in pieces and consume all opposing powers and kingdoms; Dan. ii. 44. This kingdom was at its commencement to be the people of the saints of the Most High; Dan. vii. 27. And the kingdom and dominion and the greatness of the kingdom under the whole heaven was promised to them. They were to be all taught of God; Isaiah liv. 13. This kingdom was, when first set up, the people of the saints; for it was constituted out of the people which John had made ready and prepared for the Lord; and it is the only people of saints that has ever been organized in our world into a kingdom. We have no account of any other; and this kingdom was never to be destroyed, nor left to any other and different class of people. All that originally composed this kingdom were baptized penitents; they were all by profession saints, and none but such as profess so to be, have ever been added since; for it was not to be left to other people. There is no people now in the world, nor has there ever been a people in the world, save those called Baptists, who have ever answered to the model of the kingdom of God, as it is given us either in the Old

Testament or in the New. If there be any other model, we ask in what book, and chapter and verse it may be found? If there be no other model, then the people now termed Baptists, are the church of God, and the continuators of that church, of that kingdom, which the Lord Jesus Christ set up in Judea eighteen hundred years ago.

When I found that there was in the sacred scriptures no model for building a Pedobaptist church, I stopped where every honest man ought to stop, and refused to place my faith and build my practice upon the traditions and commandments of men. And when I found that a profession of repentance was an indispensable pre-requisite to admission into the kingdom of heaven, or church of God, Mat. iii. 2, and iv. 17; and that those who were baptized with the baptism of repentance, and none other, were admitted as members of that kingdom of God which Christ was to set up, and did set up, Luke i. 17, Mark iii. 13, 14, Luke xvii. 21; and when I found that Christ's "prepared people" were baptized in the river, or in Enon, because there was much water there, and that they were buried in baptism, Mark i. 5, John iii. 23, Rom. vi. 4, Col. ii. 12; and that sprinkling and pouring, for baptism, were of mere human invention, having no countenance in the Bible, but were of comparatively recent origin, and were an imposition upon the world, and a very unwarranted substitute for the gospel ordinance of baptism, I soon engaged in the important labor of showing these interesting particulars to my people. The first Lord's-day after my mind was relieved from the long and distressing perplexity, which the hurtful traditions of men had occasioned me, I delivered to my congregation the substance of the first two of the seven sermons, which I speedily caused to be published for their perusal.

From Sabbath to Sabbath, I ceased not to preach and show the glad tidings of the kingdom of God. I showed my brethren, in the most friendly and undisguised manner, the difference between what we had been, and what the Lord Jesus in his word required us to be. They, like the noble Bereans, searched the scriptures daily, to ascertain whether these things were so. Probably in no place of the same population, have the scriptures been read more diligently, more extensively, or more prayerfully, than they were in this place, for several months. For this people were at that time a thinking and remarkably religious people. About one half of the adults were considered truly pious. They were not generally possessed of that pride of opinion which impels many to pursue a long beaten track, without suffering a review of its correctness. But they were humble, and desirous of knowing and doing the will of God. They therefore gave me a candid, patient, and solicitous hearing; and then searched the scriptures, that they might know the correctness or fallacy of the things they had heard.

The above course, I and my people pursued from week to week, and from month to month. I preached to them the gospel of the grace of God, and the gospel of the kingdom of God; but administered no gospel ordinance for nine months. For the first three months, I knew not to whom the ordinances of Baptism and the Lord's Supper belonged. During the last six, I considered myself not a qualified administrator. It was a time of thinking, and of feeling, with them and with me. For I had to win them to the things of the kingdom of God, or to leave them. They

had to renounce those traditions and commandments of men, which make void the laws of the kingdom, or part with their minister. I shunned not to declare unto them the whole counsel of God. They generally did not refuse to hear, nor did they reject the counsel of God, to their own hurt, as the Pharisees did, not being baptised with the baptism of John. But truth was a powerful leaven in the midst of them; and by the abounding grace of God, they soon began to be made free by the truth. In about four weeks from the time my mind was liberated, I was informed that one of my deacons was brought out. This was the appropriate term then used. Not very long after, some of the brethren had their eyes so opened as to begin to see the things of the kingdom of God. And by this time or before, they were somewhat generally under serious, not to say deep concern. The congregation was large, and much interested on the important truths, both new and old, which were delivered to them. The unusual things which were taking place in Sedgwick, were reported all around. From the adjacent towns, numbers came to hear for themselves, and were convinced that the Jewish church continued, and all the Judaizing teachers who supported it, were themselves unsupported by the Bible.

I pursued my undeviating course, showing and. proving from the scriptures, that none but those who have gospel hearts have any fair claim to gospel ordinances. I showed and testified that the gospel presented a way over which the unclean had no right to pass, and that the penitent, the believing, and such as received the word gladly, were the only invited and welcome travellers in the positive institutions of Jesus Christ. I further testified that the sprinkling or pouring of water on unconscious babes, or upon any others, for baptism, was a practice unknown in the Bible; and was a human substitute for a divine ordinance, and that it was hurtful to men, and an abomination in the sight of the Lord.

Whilst I was thus preaching, and with an unsparing hand vindicating the ways of God to men, some were offended, and one told me that he should be a Baptist, and that twice as many would be Baptists, if I were less pointed in my preaching. However, I judged the better way was to preach the preaching the Lord bade me. I did so. But some, in a remote part of the town, were so displeased that they determined to drive me from the town, or at least from the pulpit. But in their movements the Lord had a purpose different from theirs.

These opposers of the right ways of the Lord, seven in number, got up a petition with their own names subscribed, and two others which were said to be forged, to the select-men to call a town meeting, to act on the following particulars: 1. To choose a Moderator. 2. To see if the town will receive the Rev. Daniel Merrill as a town minister upon the Baptist platform. 3. To see if the town will reject the Rev. Daniel Merrill from his salary, since he has become a Baptist. 4. To see if the town will reject Rev. Daniel Merrill from the pulpit since he has become a Baptist.

The meeting was duly warned to be holden on the 28th of January, 1805. The day came, but it was one of the most uncomfortable, if not the most so, that I ever saw, for travellers to be long exposed to the open air. The wind was strong, and the sleet next to insupportable. The minds of the people, however, were in such a state, that a storm still more severe

might not have kept them from assembling. The meeting was said to be more numerously attended than any town meeting ever before held, except an annual one.

The meeting was opened, the Moderator chosen, and the interesting question proposed, Will the town receive the Rev. Daniel Merrill as the town minister, upon the Baptist platform? The Moderator pronounced it a vote. Some one of the opposers thought it doubtful. A division was ordered, but the majority appeared so overwhelming, that the few scattering objectors did not wish to be counted. The other questions produced, without any hesitancy, the following resolutions: that the salary and pulpit should continue as they had previously been.'

Thus the enemy hurried the removal of difficulties out of my way, and placed the whole subject where I could have wished. When I thought it a convenient time, I appointed a church meeting. We were then in number 189, and if I mistake not, the most numerous of any church of any name in the District, now State of Maine. And a more heavenly and devoted company of practical saints I have seldom, if ever, seen.

When the church had convened and interchanged their thoughts upon what it became us farther to perform, they voted to invite several Baptist churches to send their ministers and delegates to meet in Sedgwick, and form an Ecclesiastical Council for the purpose of baptizing us, forming us into a regular Baptist church, and of setting, in due form, our minister over us. On the 10th of May, 1805, the principal part of the ministers and delegates were landed upon our shore. On the 13th, if I mistake not, they buried sixty-three of us with Christ in baptism, upon a personal profession of our faith in him, and the next day twenty-three, and thus *prepared* us to be constituted into a church of God, and pronounced us to be so, and ordained the former minister to be the under shepherd of this little flock. In about six weeks time, I baptized fifty-eight more. From one time to another, I have baptized some of the remnants of the Congregational church who were not before ready to submit to the baptism which was from heaven. And some, very few of them, are yet apparently believing that the baptism which is of men will answer for them, and thus reject the counsel of God against themselves.

John's baptism, which is the baptism of repentance, or the baptizing of the penitent, is the only baptism which was ever given from heaven as a baptismal ordinance to be observed by the church of God; and is the discriminating ordinance, and is avowedly and honestly practised by all the churches of God, and by none else. On the other hand, all who reject this baptism, and yet professedly adhere to the gospel ordinance of baptism, hold to the baptism of impenitence, or to the baptizing of the impenitent; and this is their discriminating rite; and all who embrace this baptism are styled Pedobaptists, because they administer this rite to their children.

That the baptism of John was from heaven, is a fact long since decided by the Lord Jesus Christ; Matt. xxi. 25. Also that the Pharisees and lawyers who did not submit to it, rejected the counsel of God against themselves, is a fact attested by divine authority; Luke vii. 30. This baptism is the same now that it was eighteen hundred years ago; and the counsel of God in relation to it, hath not been changed; and the Pharisees and lawyers, or teachers and doctors of divinity, in our day, do, by their

opposition to this baptism, as absolutely reject the counsel of God against themselves, as did the same kind of opposers in the days of Christ and his apostles.

These things I showed and testified unto my people, and to all who came to see and hear the strange things which were passing among us. I testified and showed that believers were to be baptised, and that baptism was a burying, a planting, or immersing the believer in water, in the name of the Father, Son, and Holy Spirit, because I found it thus showed in the sacred scriptures. I also testified and showed that unbelievers, whether infants or adults, had no claim to be baptised, for this plain reason, God had given them none. I further testified and showed that pouring and sprinkling, for baptism, were of men, and not of God, and gave this for evidence, that men had introduced and practised them, while God had commanded no such thing.

While these things were testified to the people in Sedgwick, and in this region, the Lord was pleased to open the hearts of many Congregationalists, and to turn them from their error, to the right ways of the Lord. For a considerable time, the word of the Lord prevailed greatly, and in many other towns, as well as in this, did the people believe the things of the kingdom of God, renounce their errors, and being baptised, were collected and regularly organized as constituent parts of this kingdom.

Our brethren who have been decoyed into any of the hundreds of the warring and contending sections of the Pedobaptist church, may not take it kindly if we style it the confused church, but we know not a more appropriate epithet, when applied to their church in its extension.—We do not desire to use offensive words needlessly, but we wish to be understood distinctly. What we wish to say, and what we wish to be understood to say, is, that there are but two generic churches in the world. One is that church, which avowedly and intentionally receives none into her community but saints, and does receive none but upon a profession of their being so, and are therefore called the "people of the saints of the Most High;" Dan. vii. 27. The other church does avowedly and practically initiate into its community persons who have no claim to the style of saints, and who make no such pretensions. This we style the confused church.—This distinction the world should understand, and specially the saints should understand it.*

These things were distinctly testified unto the people in this region, when it pleased the Lord to open to me the things of his kingdom; and great fear came upon those who heard and saw the effects which this testimony produced. These effects are still visible and multiplied. More than four hundred baptised believers are now upon the ground which the Congregational church in this town covered in the year 1805.

Thus have I given a very concise account of the way in which the God of heaven hath led me, relative to the things of his kingdom. And to his mere mercy are we indebted for the civil and religious liberty which is now enjoyed by this favored nation; and to this am I specially indebted for preservation from violent death, and for liberty to relate to you these first principles of the kingdom of God. For this kingdom should be our first petition, its prosperity the prime motive in every action, and for its advancement should we readily sacrifice present reputation, pleasure and

profit. In full assurance that this kingdom is commenced, and will fill the whole earth,

I am, dear sir, with esteem and affection,
sincerely yours,
DANIEL MERRILL.

Sedgwick, Maine, Nov. 22, 1832.

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MINUTES

OF THE

THIRTY-FIRST ANNUAL MEETING

OF THE

Pee Dee Baptist Association,

HELD WITH THE

CHURCH AT KENDALL'S MEETING HOUSE,

STANLY COUNTY, N. C.,

***October* 16—19,**

1846.

FAYETTEVILLE:
PRINTED BY EDWARD J. HALE.
1846.

MINUTES.

FRIDAY, October 16, 1846.

The Introductory Sermon was delivered by Elder Lane A. Hutson, from 1 Cor. xiii, xiii. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

After service, the former Moderator, Elder J. Monroe, called the Association to order, and after prayer by Elder P. C. Connelly, the letters from the churches were read, and the names of the Delegates enrolled.

Elder J. Monroe was elected Moderator, and as the stated clerk bro. A. N. Nicholson, was absent, Elder Connelly was appointed clerk, and bro. E. C. Morgan assistant clerk.

The following messengers from Corresponding Bodies were received—Sandy Creek Association—Elder Lane A. Hutson, and W. Bowen with minutes. Moriah—Elder E. C. Williams, with minutes and a letter. Liberty—Elder Alfred Kinney, with minutes.

On motion adjourned till night. Prayer by bro. J. D. Green.

Friday Night.

Met according to adjournment. Prayer by bro. J. Ballard.

The following committees were appointed:—To arrange the business of the Association—P. C. Connelly, J. W. Gould, M. Sego, and Lane A. Hutson. Finance—J. Ballard, Archibald McNeill, and J. Sego. To prepare a short address to the churches, instead of a Digest of the letters—P. C. Connelly, L. A. Hutson, and the Moderator.

Adjourned to 9 o'clock to-morrow. Elder P. C. Connelly preached from Genesis xix, xvii, "Escape for thy life: look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

SATURDAY, October 17.

Met pursuant to adjournment. Prayer by P. C. Connelly. Committee of arrangement reported. Report received, and the committee discharged.

Called upon Corresponding Messengers, to sister Associations, to report:—S. Rushing reported that he attended the Moriah Association. L. A. Hutson reported that D. Boyd attended the Sandy Creek Association—that the meeting was interesting, and continued *ten days*. J. Monroe reported, that himself, and D. Ingram, attended the Welsh Neck

Association, and were cordially received. J. Ballard reported, that himself, W. Hall, and S. P. Morton, attended the Liberty Association.

Appointed a Committee on Temperance Societies and Sabbath Schools—J. D. Green, J. Ballard, S. Rushing, and P. C. Connelly. Periodicals—L. A. Hutson, E. C. Morgan, B. F. Sykes, and W. Bowen.

The Circular Letter prepared by the Moderator, was read and adopted. Appointed Elder Connelly, to write the next Circular Letter.

The Mineral Spring church in her Letter, requested the Association, to consider the propriety of having the Lord's Supper administered at each annual meeting. After considerable discussion, it was agreed to refer the matter to the churches, and request them to give their views, at the next session.

Appointed the next meeting of the Association at the Forks of Little River, Montgomery county, N. C. commencing on Friday before the fourth Sabbath of September 1847:—J. Monroe to preach the Introductory, and P. C. Connelly the missionary Sermons.

Appointed Corresponding Messengers to sister Associations:—Moriah —J. D. Green, S. Rushing and B. F. Sykes. Sandy Creek—D. Boyd and J. Monroe. Welsh Neck—D. Ingram, Charles Bennett, and J. D. Green. Liberty—S. P. Morton.

The Committee appointed to prepare a short address to the churches, respecting the best means for promoting revivals of religion amongst us, reported; report received, and the committee discharged.

The Committee on Sabbath schools and Temperance Societies, reported; report adopted.

The Committee of finance reported; report received.

The Association took a recess to give the Associational Bible Society an opportunity to meet. Delegates presented themselves from Pee Dee, Cartledge's creek, Mineral Spring, and Spring Hill churches. Pee Dee church contributed $4, 15 cts—Cartledges creek, $5, 00—Mineral Spring, $1, 50 cts—Spring Hill, $10. 00—from other brethren, and friends $4, 00—Total $24, 65.

Appointed D. Ingram, President, P. C. Connelly, P. M. Powell, and A. Dockery, Vice Presidents—A. N. Nicholson, Recording Secretary, J. Monroe, Cor. Secretary, and Archibald McNeill, Treasurer.

The Association met, and immediately adjourned till night. Prayer by J. Ballard.

SATURDAY NIGHT.

Met according to adjournment. Prayer by M. Sego.

The Committee on Periodicals reported; report adopted.

The subject of the Itinerancy was taken up and considered. On motion appointed a Home Mission Board, consisting of one member from each church, viz:—W. A. Jordan, R. Allan, M. Sego, J. Ballard, E. C. Morgan, W. Usher, B. F. Sykes, H. Parker, J. Morris, K. Owen, S. Stone, Jesse Yates, S. Rushing, P. C. Connelly, J. Monroe.

Resolved, That the thanks of this Association are due, and are cheerfully tendered to the church and friends in this vicinity, for their generous and christian hospitality to the delegates and visiters during this

meeting. May the choicest of Heaven's blessings, temporal and spiritual, rest upon them; and may they feel the assurance that their labor has not been in vain in the Lord.

Adjourned to meet Monday morning 8 o'clock.

SABBATH.

At 9 o'clock, Elder E. C. Williams, preached from 1 John, iii, xiv, "We know that we have passed from death unto life, because we love the brethren." At 11 o'clock, Elder J. Monroe delivered the Missionary Sermon, from Romans x, xiv, xv, xvii, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?—So then faith cometh by hearing, and hearing by the word of God." A collection was then taken, in aid of the Baptist State Convention. Elder P. C. Connelly, preached at 3 o'clock from Joshua v. xiii, xiv, xv. "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, art thou for us, or for our adversaries? And he said nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth and did worship, and said unto him, what saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so."

MONDAY, October 19.

The Association met, and after prayer by J. D. Green proceeded to business.

Bro. J. Ballard, of the Committee appointed at the last meeting of this Body, to visit the Ebenezer church, reported that himself only, of the members of the Committee, attended at the designated time, on account of the inclemency of the weather; another meeting was subsequently appointed, at which time only three of the seven members of the Committee attended, and nothing desirable was effected. Report received, and the Committee discharged. Bro. Ballard was commended, for his faithful labors of love.

On motion appointed a committee of nine brethren, to visit the Ebenezer church, at the special and urgent request of some of the members of said church:—namely, P. M. Powell, P. C. Connelly, A. N. Nicholson, J. Benton, J. Broadaway, E. L. Parker, A. Chambers, J. Livingston, and J. Monroe. The time of the meeting to be on Friday before

the first Sabbath of May 1847; devotional exercises to commence on Thursday night.

Adjourned. Prayer by bro. M. Sego.

JOHN MONROE, *Moderator.*

P. C. CONNELLY, *Clerk.*

APPENDIX.

Names of Ordained Ministers, and the Churches to which they belong.

N. Tindal, Pee Dee; P. C. Connelly, Gum Spring; S. P. Morton, and J. Wilkinson, David's creek; D. Hays, Brown creek; J. Monroe, Spring Hill.

Licentiates.

E. C. Morton, Bethel; B. H. Carter, Kendall's M. H.

Home Mission Board.

This Board met on Monday, and agreed unanimously to extend a call to Elder E. C. Williams, to labor as an Itinerant in the bounds of this Association. The Board likewise appointed an Executive Committee to superintend during the Associational year, all matters connected with the Itinerancy.

Executive Committee.

J. Ballard, W. A. Jordan, W. Usher, A. N. Nicholson J. Monroe, M. Sego, A. Chambers. This Committee is to meet at Saron on Friday and Saturday before the fifth Lord's day in November next.

TABULAR VIEW OF THE CHURCHES.

NAMES OF CHURCHES.	WHEN CONSTITUTED.	NAMES OF COUNTIES.	NAMES OF DELEGATES.	Baptised.	Received by Letter.	Restored.	Dismissed by Letter.	Expelled.	Dead.	White Males.	White Females.	Slaves.	Total.	Contribution for Minutes.
Forks of Little River,	1760.	Montgomery,	I. Jordan, W. A. Jordan,	...	...	...	5	3	...	32	55	7	94	$1 50
Rocky River,	1775.	Anson,	J. Allen, R. N. Allen,	...	...	...	...	...	1	14	29	2	46	2 40
Pee Dee,	1785.	Anson,	M. Sego, J. W. Gould, J. Sego,	...	1	...	6	2	4	55	101	38	194	2 75
Bethel,	1805.	Montgomery,	J. Ballard, William Frazer, William Mills,	1	...	...	1	2	1	20	23	18	61	1 12
Spring Hill,	1813.	Richmond,	Elder J. Monroe, Archibald McNeill,	1	...	...	...	...	1	....	....	....	90	3 00
Cartledge's Creek,	22d June, 1823.	Richmond,	E. C. Morgan,	...	...	...	...	...	1	....	....	....	63	1 25
Saron,	1826.	Richmond,	Wm. B. Usher,	...	...	...	...	...	...	....	....	....	122	20
Brown Creek,	1828.	Anson,	B. F. Sykes,	...	...	...	...	...	...	27	37	16	80	3 00
Kendall's M. H.,	1830.	Stanly,	H. Parker, R. Sloker,	...	...	...	...	...	1	....	....	....	40	1 55
New Union,	1832.	Montgomery,	J. Morris, T. Dunn,	3	...	...	9	...	...	....	....	....	57	0 00
Dover,	1833.	Moore,	B. Britt, K. Owen,	2	...	...	...	2	...	....	....	....	73	2 00
Ebenezer,	1836.	Stanly,	J. Calloway, Wm. Palmer,	...	...	...	2	1	1	10	18	13	51	1 00
David's Creek,	1834.	Stanly,	Not represented,	...	...	...	...	...	...	....	....	....	9	0 00
Pleasant Grove,	1843.	Anson,	Jesse Yates,	2	...	...	...	1	...	13	18	19	50	1 50
Mineral Spring,	1845.	Anson,	J. D. Green, S. Rushing,	...	3	...	...	...	...	9	6	3	18	1 50
Gum Spring,	1845.	Anson,	Elder P. C. Connelly,	2	3	...	...	...	...	....	....	....	30	2 00
				11	7	00	23	11	10	180	198	116	1078	$24 77

A TABLE,

Shewing the names of Pastors, and days of Conferences, names of Deacons, Clerks, and Post Offices.

CHURCHES.	NAMES OF PASTORS, AND DAYS OF CONFERENCES.	NAMES OF DEACONS.	CLERKS, AND POST OFFICES.
Forks Little River,	S. P. Morton.	Jacob Jordan, Spencer Haltum.	David Wright, Troy,
Rocky River,		James Benton, John Allen, R. N. Allen.	J. Broadaway, Hammond's Sto.
Pee Dee,	J. Monroe......Saturday before 3d Sunday.	James Thomas, Elijah Covington.	Samuel Smith, Lilesville.
Bethel,	S. P. Morton......Saturday before 2d Sunday.	J. Ballard, A. Haley, J. Livingston.	S. M. Ballard, Lawrenceville.
Spring Hill,	J. Monroe......Saturday before 2d Sunday.	D. McNeill, P. Monroe, D. Graham, D. McMillan.	R. Monroe, Montpelier.
Cartledge's Creek,	J. Monroe......Saturday before 1st Sunday.	T. Dockery, L. Webb.	A. Dockery, Dockery's Store.
Saron,	Eli Philips......Saturday before 3d Sunday.	A. N. Nicholson, S. Townsend, P. M. Powell.	A. N. Nicholson, Bostick's Mills.
Brown Creek,	D. Hays......Saturday before 4th Sunday.	L. Parker, J. Broadaway, W. Butler, E. L. McLendon.	S. K. Pond, Diamond Hill,
Kendall's M. H.,			E. L. Parker, Kendall's Store.
New Union,		Benjamin Deberry, D. A. Boyd.	Arch'd Graham, Lawrenceville.
Dover,	Eli Philips.	John Leitch, Edmund H. Philips.	Alex'r Leitch, Caledonia.
David's Creek,		John Fooks.	John Fooks, Albemarle.
Ebenezer,		J. Smith, W. Palmer, J. Calloway, D. McLester.	S. S. Stone, Albemarle.
Pleasant Grove,	P. C. Connelly......Saturday before 1st Sunday.	Richard Allen, Stephen Coatney.	Young Allen, Wadesborough.
Mineral Spring,	Joel Gulledge.	S. Rushing, J. D. Green.	———, Poplar Hill.
Gum Spring,	P. C. Connelly......Saturday before 4th Sunday.	Sandford Liles.	Sandford Liles, Lilesville.

ADDRESS TO THE CHURCHES.

Your Committee appointed to recommend to the churches the best means to use to promote vital religion amongst us, report as follows:—*Dear Brethren*, We think the holy religion which we profess to have, to honor, and to love, requires of us to have prayer in our families, as well as in our closets. When we take into consideration, the healthy influence which by this means would be exerted, upon the minds, the hearts, and the lives of those who are inexpressibly dear to us, we think no good reason can be given, why we should not hold family prayer:—and especially in this time of unusual coldness amongst us. We by no means say any thing against private prayer. We exhort you brethren, to pray more in secret, and then you will feel more like praying in public. But as our limits are short, we will say something about the propriety of pursuing the most judicious course, for the promotion of a work of grace in all the churches. And we think, in our present low and melancholy condition, we would do well to search out and encourage brethren in our midst who are possessed of promising gifts of usefulness. The vineyard is large, the call is great and pressing, and our preachers are few. O let us cast about in our minds, what the Lord would have us to do? And then what we find to do, let us do it with all our might. And here permit us to remark, that we think it your indispensable duty, to attend the House of God, under all circumstances, when you possibly can; and more especially at your regular church meetings. Indeed if you do not do this, there is not much room to hope, that much of any thing else that is good will be accomplished.

Respectfully submitted,

P. C. CONNELLY, *Chairman.*

REPORT ON PERIODICALS.

Your Committee respectfully submit the following:—The Scriptures teach us, that it is our duty, as well as our exalted privilege, to grow in grace. To do this, we must use all the means within our reach; for if we neglect those means, we must remain ignorant of the most important, and deeply interesting subjects. We therefore recommend the reading of Religious Periodicals; among which we consider the Biblical Recorder to be well adapted to diffuse religious knowledge, in Churches, and Families. We therefore recommend the Pastors of churches, and Ministers in general, to lay its claims before their respective congregations, and endeavor to get as much patronage as possible to sustain it.

L. A. HUTSON, *Chairman.*

REPORT ON SABBATH SCHOOLS, AND TEMPERANCE SOCIETIES.

The Committee report as follows:—That they find the churches lamentably deficient upon these subjects. And we hope that for the future, they will be more constant, consistent, and energetic in promoting

these noble Institutions; which have already, *instrumentally*, accomplished such a vast amount of good in this guilty world. The true and sincere lover of the prosperity of Zion may say:—

> "For her my tears shall fall; for her my prayers ascend;
> To her my cares and toils be given, till toils and cares shall end.
> Sure as thy truth shall stand, to Zion shall be given,
> The brightest glories earth can yield, and higher bliss of heaven.'"

P. C. CONNELLY, *Chairman.*

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent, send christian salutation.

Dearly Beloved Brethren: On the occasion of our Annual convocation, as a *Pastoral Letter* will be expected, we feel strongly inclined to call your attention and prayerful consideration to the all-important subject of that *Consecration* to the service of the living God, which is the reasonable duty, as well as the exalted privilege, of all individuals who love the Lord Jesus Christ in sincerity and truth, in as clear and strong a light as we possibly can, we shall, in the *First* place, present the obligation which the Gospel enjoins upon all of its subjects, thus to consecrate themselves; and *Secondly*, show some of the happy effects of this sacred consecration, when carried to the full extent required by Divine authority.

The Scriptures abundantly teach, that christians have been bought with an exceeding great price. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot." 1 Pet. i, 18, 19. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi, 19, 20. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through poverty might be rich." 2 Cor. viii, 9. From these, and numerous other passages, it is clearly evident, that believers, on account of the *Redemption Price* laid down for them, are under the most binding obligation to devote and consecrate themselves to the honor and glory of God.

In addition to the great work of the atonement, the operations of the Holy Spirit in the hearts of christians, not only qualifies them to let their light shine before men, but likewise makes it their imperative duty to live unto Him who died and rose again. All who are truly regenerated and born of God, have become the subjects of deep and unfeigned repentance. By the enlightening, reproving, and convincing

influences of the Spirit, they have been led to abhor themselves,* and repent in dust and ashes. Their just condemnation, utter vileness, and entire helplessness, are vividly set before them. And when plucked as brands from the eternal burnings, and are made the monuments of free redeeming grace, how reasonable is it that they should fully consecrate themselves to the service of the blessed Redeemer.

Jesus is declared in the scriptures, to be exalted at the right hand of the Father, to give repentance unto Israel, and the remission of sins. When a poor guilty sinner is raised out of a horrible pit, and out of the miry clay, he feels under an obligation to express his gratitude to God; but when likewise he is enabled to exercise faith in the Saviour, even that faith that works by love, purifies the heart, and overcomes the world, his obligation becomes unspeakably great, to consecrate and devote himself to the important end of his creation and redemption.

But again, there are exceeding great and precious promises made to those who shall be heirs of salvation. Those promises relate to the life that now is, and to that which is to come. In the performance of every service—in obeying the commandments—in keeping the ordinances—in contending earnestly for the faith—in bearing persecution for righteousness' sake—in suffering tribulation—and finally when going down into the dark valley and shadow of death,—in all these, they have the consoling promise that the grace of God shall be sufficient for them, and that His strength shall be made perfect in their weakness. And when they will have arrived triumphantly in the paradise of God, they are promised the possession of a kingdom incorruptible—palms of victory—long white robes—crowns of unfading glory—and an endless duration of unsullied joy.

From the considerations presented, it must appear obvious to every

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* In illustration of this interesting point we present the following sketch from a biographical notice of the life of the late Dr. Bolles: "It was during his absence from the University, in one of the vacations, that he was powerfully wrought on by the Holy Spirit, and brought to deep repentance. His sorrows seem to have been of a most pungent character, and we shall not soon forget his description of a single scene. He was passing a night beneath the roof a pious and venerable relative; and at the close of the evening, perhaps during family worship, his anguish of soul became indescribably great. He struggled to conceal his emotions, and betook himself to his chamber. The horrors of a guilty conscience still followed him, and after having in vain attempted to sleep, he at length became so fully impressed with a sense of his vileness in God's sight, that a terrible presentiment possessed him that the judgments of the Almighty would mark him out for signal punishment. The idea that the earth would swallow him up, or the thunderbolts of God's wrath would smite him, actually constrained him to hasten from the dwelling, lest its innocent inmates—unconscious of what a wretch was their guest—should on his account be involved in the common destruction.

"For a long time he walked the streets in unutterable agony, till at length, knowing that the chill damps of night should not longer be endured, and feeling the same repugnance as before to involve the innocent in what seemed his own impending doom, he cast around for some other shelter. "I will go to the stable, will lie down—if God spare me till morning—in the manger. The stable!—the manger!" he again involuntarily repeated to himself. "Why Jesus was born in a stable, and cradled in a manger—His name was called Jesus—Saviour, because he should save his people from their sins. Then why not save *me*." He burst into tears, fell upon his knees, and for the first time, as he supposes, offered up the prayer of penitence and faith. Henceforth he was a new creature."

candid mind, that the full and unreserved consecration, which the gospel requires, is most reasonable. How truly forcible, and how much to the point is the exhortation of the Apostle:—"I beseech you therefore, brethren, by the MERCIES of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." Rom. xii. i, ii. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*." It is not too much for the believer to say:—

> "Were the whole realm of nature mine, that were a present far too small;
> Love so amazing, so divine, demands my soul, my life, my ALL."

Having shown as we humbly trust the obligation, we proceed to explain the nature of that consecration that we so earnestly recommend. Just so soon as individuals have scriptural evidence to believe that they have passed from death unto life, they should observe with humble submission the two principal ordinances of the gospel, Baptism, and the Lord's Supper. The command to believers to be baptized is imperative, and the holy example of the meek and lowly Son of God stands recorded in the plainest language in the New Testament. "He was Himself baptised, to show his flock the way." True, in many instances a large share of the spirit of self denial will be absolutely necessary. Many persons have found it extremely difficult to stem the current of opposition, and the current of reproach, when they have attempted to go forward in the footsteps of the Saviour, and be buried with him in baptism—to be planted in the likeness of his death, and rise again in the likeness of his resurrection. But the souls that would fully consecrate themselves to God in humble and cheerful obedience, must firmly resolve:—

> "Through floods and flames, if Jesus leads, I'll follow where he goes;
> Hinder me not, shall be my cry, though earth and hell oppose."

At every convenient opportunity, the followers of Jesus should gather around the Communion Table of their dying Lord, and thus show, that they delight to love and keep the command:—"this do, in remembrance of me." Surely no other place, or scenes on earth, can be better adapted to draw forth the strongest and warmest affections of the truly pious soul. There, where the emblems of everlasting love are full in view—where the prints of the nails, of the thorns, and of the spear, may almost be seen upon the head, the side, and sacred limbs of the crucified Saviour—in such a place as this, no one ought to wonder, if the believer should cry out, "my Lord and my God," all I am, all I have, I unreservedly consecrate to thy glory.

A part, and a very important part too, of the employment and service enjoined upon christians, is the searching of the sacred scriptures. That consecration which the gospel requires, can neither be understood, nor fully carried out, without a familiar acquaintance with the oracles of God. By a correct knowledge of them, the man of God is to be perfect, thoroughly furnished unto all good works. To realize to the utmost extent,

the glorious advantages that they are capable of furnishing, they must be read with an humble, teachable, candid, and believing spirit. Such as read and search, to cavil, and doubt, and pervert the plainest declarations of Jehovah's word, need not expect to be benefited; but on the contrary, expose themselves to the divine displeasure. "The Holy Bible," says one, "is a spiritual Paradise, and the book of Psalms is the tree of life in the midst." Others exclaim, "the Psalms are a jewel cluster, made up of the gold of doctrine, the pearls of comfort, and the gems of prayer! The holy scriptures are God's treasure house; wherein are found all things needful for us to see, to hear, to learn, and to believe, necessary for the attainment of eternal life. They contain doctrines most divine,—prophecies most certain—laws most holy, just and good—covenants between God and man most gracious—promises most precious—privileges most ample—providences most wonderful—ordinances most comfortable, and soul-reviving: here whatsoever is taught is truth—whatsoever is commanded is good—whatsoever is promised is happiness."

"Pray without ceasing," is an inspired injunction. If christians desire to be burning and shining lights in their day and generation—if they would adorn the doctrine of God the Saviour—put their spiritual adversaries to flight—have that wisdom which cometh from above—possess much of the spirit of Jesus—and be eminently useful in the world; they must go often to a throne of grace, and there seek and receive an unction from the Holy One.

It will be freely admitted by all, that the ministers of the everlasting gospel, those that are ambassadors for Christ, are required to give, or consecrate themselves wholly to their work. They are to study to show themselves approved unto God, as workmen that needeth not to be ashamed, rightly dividing the word of truth. They are to feed the church of the living God, which he hath purchased with his own blood, —to be instant in season, and out of season—to reprove, rebuke, and exhort with all long suffering and doctrine. It is decidedly evident, however, both from reason and revelation, that if they give themselves fully to their work in all its various parts, they must be sustained by those to whom they minister in holy things. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things. Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. ix. xi, xiii, xiv. It may be said with truth of a large portion of the ministers of the gospel, that they not only faithfully discharge the various duties pertaining to their sacred office, but are likewise liberal* and constant in their

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* As an instance of this we present the following, and regard it as an example worthy of imitation by those unto whom God has given the ability: "Our venerable brother," [Elder Nathaniel Chambless] "distinguished himself by acts of beneficence. His heart was warmed with love to God and man, and his hand opened to supply the needy. He considered himself only a steward of God's bounties. He was one of the ready and liberal supporters of the benevolent institutions of the present age; believing them calculated to promote the good of men, he listened not to the objections which ignorance and avarice frequently urge against them. For *several years* he main-

contributions to the different benevolent Institutions, which have for their object the glory of God, and the salvation of souls. And the Lord who searcheth the hearts, knoweth, that many of them are sorely grieved that they cannot do a thousand times more, on account of the want of pecuniary means. But although comparatively a few only, have done all that they could, yet when we look, north and south, east and west, and see what an unspeakable amount of good has been accomplished, by the instrumentality of God's faithful servants—we may exclaim, how happy the effects—how glorious the results, and ascribe unto Jesus the glory due unto his name.

All those, without any exception, who have been renewed by divine grace, however obscure their station in life, however feeble in their own estimation, and despised in the view of the world, are nevertheless expected and required to be co-workers together with God. The widow's two mites cast into the treasury of the Lord, will stand recorded on the holy pages of revelation, so long as time shall endure. The widow, Sarah Hamilton, a tender and delicate female, with a moral courage which the Spirit of God alone could inspire in the soul of a person surrounded with such embarrassing and perplexing circumstances, went forth to the water side to be baptised, and there related what a precious Jesus she had found, and during the happy moments whilst she was describing her sorrows and joys—fifteen persons were awakened to a sense of *their* lost condition, and afterwards gave satisfactory evidence of a change of heart. It is not difficult to see, that ministers and private members—the strong and the weak—the rich and the poor—the male and the female—may all, and should all, unite heart and hand, soul and body, in a cheerful, constant and energetic consecration of themselves—their time and their talents to the great work of spreading the knowledge of Christ crucified through the length and breadth of this miserable and guilty world. This being done, the fruits and effects will be most happy—"for all the promises do travail, with a glorious day of grace." Let every one then that loves the welfare of Zion say:—

"For her my tears shall fall, for her my prayers ascend;
To her my cares and toils be given, till toils and cares shall end."

O Lord what wilt THOU have me to do, is appropriate and reasonable inquiry of every heaven born soul. And dearly beloved brethren, beloved in the Lord, and beloved for your work's sake; inasmuch as we are exceedingly anxious that you should attain to that measure of usefulness in the divine life, necessary to your own spiritual enjoyment, and called loudly for by the wants and woes of perishing millions of souls—we would earnestly, and most affectionately caution you, to be on your guard against any, and every thing, that might hinder you in your great work. Rest assured, that the devil will be greatly delighted to find you indulging in spiritual sloth, and in a spirit of covetousness. Remember that your time is short, your work great, and all important. And although aiming at one end, the glory of God in the salvation of souls; yet

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tained a minister in his own house; and gave him *twenty dollars* a year, besides the amount raised by the Churches for his services. He fully imbibed the spirit of that saying of our Lord, "it is more blessed to give than to receive." His benevolence was free, full, and constant."—*Taylor's Virginia Baptist Ministers, page* 333.

a variety of means are to be employed to secure it. The stated ministrations of the word among yourselves to be secured and sustained—the meetings of the church for the maintenance of wholesome discipline to be attended—seasons of prayer to be observed—missionaries in our own and foreign lands to be supported—the Bible to be sent or carried among the people of every color, language, and clime—Sabbath schools in which thousands of the young and rising generation can have the doctrines and truths of the gospel communicated to their enquiring minds, to be established and encouraged—all these and many other instrumentalities are to be employed in pulling down the strong holds of sin, and building up the kingdom of God's dear son. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which will prosper, this or that, or whether both will not prosper alike. We urge you then dear brethren, to consecrate yourselves fully to the service of your adorable Redeemer; and being supported by his grace, you will adorn the profession that you have made—by means of your labors of love, multitudes will be favored with the knowledge of the gospel; unto many of whom it will be made the power and wisdom of God to salvation,—and finally you shall hear the plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

J. MONROE, *Moderator.*

P. C. CONNELLY, *Clerk.*

NOTE.—Through an oversight, and one too, much to be regretted, the Association failed to appoint and recommend to the Churches the observance of a day of Fasting, Humiliation, and Prayer. The Tabular view of the Churches shows that they greatly need a Revival of Religion. The Saturday before the Second Lord's day in January last, was observed as a day of Fasting, by the appointment of the last Association. The Moderator would take the liberty, affectionately, and most earnestly, to request *all* the Churches to observe the same time in January next, as a season of *Fasting* and Special Prayer, for a time of refreshing from the presence of the Lord.

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M. P. B

MINUTES

OF THE

THIRTY-SECOND ANNUAL MEETING

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT FORKS OF LITTLE RIVER,

MONTGOMERY COUNTY, N. C.,

OCTOBER 24–27,

1986

1847.

137

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1847.

MINUTES.

FRIDAY, September 24, 1847.

The Introductory Sermon was delivered by Elder J. Monroe, from Acts, chap xvi, and the last clause of the 9th verse: "Come over into Macedonia, and help us."

After service, the former Moderator called the Association to order, and after prayer by Bro. J. W. Gould, the Letters from the Churches were read, and the names of the Delegates enrolled.

Elder J. Monroe was elected Moderator; and as the Stated Clerk, Bro. A. N. Nicholson, was absent, Bro. P. M. Powell was elected Clerk *pro tem.*, and Bro. C. W. Bennett, Assistant Clerk.

The following Committees were appointed: To arrange the business of the Association—P. C. Connelly, S. S. Stone, P. M. Powell, and C. W. Bennett: Finance—J. Ballard, C. W. Bennett, and B. F. Sykes: To prepare a Report on the State of Religion in the bounds of the Association—P. C. Connelly, P. M. Powell, I. W. Hutchison, and R. N. Allen: Temperance Societies and Sabbath Schools—S. S. Stone, Y. Allen, J. Ballard, and Wm. Solomon: Periodicals—P. M. Powell and P. C. Connelly: To arrange the order of Preaching during the meeting of the Association—J. Ballard, Y. Allen, and S. S. Stone, in connection with the Deacons of this Church.

The Corresponding Messengers appointed last year to attend the Moriah and Sandy Creek Associations, failed to perform that service, owing to the fact that the time of their meetings has not yet arrived—the meeting of the Pee Dee Association having been changed from the 3d Sabbath of October to the 4th Sabbath of September. The Delegates to the Welsh Neck Association failed to attend; their reasons were satisfactory, and they were excused.

On motion, agreed that the Association meet every morning to hold a prayer meeting; and that every evening, about sun-set, the members engage in private supplication for the outpouring of the Holy Spirit upon this Church and neighborhood, and the Churches generally within the bounds of this Association.

On motion, adjourned until 9 o'clock, Saturday morning. Prayer by Elder P. C. Connelly.

SATURDAY, September 25.

Met pursuant to adjournment. Prayer by Bro. J. Ballard.

Appointed Corresponding Messengers to sister Associations: Moriah

—Elder D. Hays, B. F. Sykes, and I. W. Hutchison: Sandy Creek—Alexander Leach and Aaron Wright: Welsh Neck—A. N. Nicholson, C. W. Bennett, and Dixon Ingram: Liberty—A. Dockery, S. S. Stone, S. P. Morton, B. H. Carter, and E. L. Parker: Cape Fear—J. Monroe, D. Graham, P. Monroe, and Neill Leach.

The Committee on Sabbath Schools and Temperance Societies reported. Report received.

The Committee of Finance reported that they received from the Churches $29 for printing the Minutes. Report adopted.

On motion, appointed the Moderator to superintend the printing of the Minutes; and that the sum of $21 be appropriated to that object, and the balance be retained by him as a compensation for his trouble in preparing the manuscript for the press, distributing, &c. &c.

Appointed the next meeting of the Association with the Bethel Church, Montgomery County, N. C., to commence on Friday before the *fourth* Sabbath of September 1848—Elder P. C. Connelly to preach the Introductory Sermon, and J. Monroe the Missionary Sermon on Sabbath.

Took up and discussed the propriety of holding Communion Seasons at the annual meetings of this body, which was disposed of as follows: The members of this Association are unanimously in favor of Communing at each annual session, with the concurrence of the Church with which the Association is held.

The Association took a recess, to give the Associational Bible Society an opportunity to meet. Delegates presented themselves as follows:

CHURCHES.	DELEGATES.	CONTRIBUTIONS.
Spring Hill,.........	J. Monroe, Angus McMillan,........................	$13 25
Pee Dee,............	C. W. Bennett, I. W. Hutchison, J. W. Gould...	11 31
Cartledge's Creek.	A. Dockery,..	18 00
Mineral Spring....	J. D. Green,..	1 50

In the absence of the President, Elder P. C. Connelly presided.

Two interesting addresses were delivered by A. Dockery and J. Monroe; after which a number of brethren and friends contributed the sum of $8 32½,—making a total of $52 38½.

The Society appointed Elder P. C. Connelly, President; A. Dockery and P. M. Powell, Vice Presidents; A. N. Nicholson, Recording Secretary; J. Monroe, Corresponding Secretary; and Archibald McNeill, Treasurer.

On motion, appointed J. Monroe a Delegate to represent the Society in the State Bible Society.

Adjourned, to meet with the next Pee Dee Association—subject, however, to the call of the President.

The Association met, and adjourned till 3 o'clock.

SATURDAY EVENING, 3 O'CLOCK.

Met pursuant to adjournment. Prayer by A. Dockery.

The Circular Letter, prepared by P. C. Connelly, was examined, approved, and ordered to be appended to the Minutes.

In consequence of indisposition, Elder P. C. Connelly was excused from preaching the Missionary Sermon on the Sabbath, and J. Monroe was requested to perform that service in his stead.

Elder A. Kinney, Eli Coggin, and Enoch Davis, appeared as Corresponding Messengers from the Liberty Association, and were cordially received.

On motion, appointed J. Monroe to prepare a Report on the observance of the Sabbath, to be appended to the Minutes.

The subject of the Itineracy was taken up and discussed at length—the Association, however, gave way for a motion to adjourn till 7 o'clock at night. Prayer by Elder A. Kinney.

SATURDAY NIGHT, 7 O'CLOCK.

The Association met, and after prayer by M. Segó, proceeded to business.

The Executive Committee of the Home Mission Board reported that Elder E. C. Williams and Elder Wm. Lineberry labored as Itinerants in the bounds of the Association the past year, but not to that extent that was desirable.

The consideration of the subject of the Itineracy for next year was resumed; and on motion agreed to make an effort to procure the services of Elder W. Lineberry, and agreed to give him the sum of $200, provided he can labor for the Churches twenty days in each month, and be governed by the instructions of the Executive Committee;—which Committee consists of A. Dockery, J. Ballard, P. M. Powell, Young Allen, J. Broadaway, M. Sego, Sanford Liles, and S. P. Morton.

Adjourned, to meet Monday morning at half past 8 o'clock. Benediction by the Moderator.

SABBATH.

At 10 o'clock, Elder P. C. Connelly preached from Matt., chap. vi., from the 9th to the 14th verse inclusive: "Our Father, which art in Heaven, hallowed be Thy name, Thy Kingdom come," &c. &c. At 12 o'clock, Elder J. Monroe preached the Missionary Sermon, from Mark, chap. xvi, and 15th verse: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature." A collection was then taken up in aid of the Baptist State Convention, amounting to *Eighteen* dollars and 42½ cents. In the afternoon, Elder —— Jacks preached from Matt., chap. ix, 12th and 13th verses: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Sabbath night, Rev. Mr. Thayer preached from Mark, chap. x, 46th to the 52d verse: "Jesus, thou son of David, have mercy on me," &c. &c.

MONDAY, SEPTEMBER 27,—HALF PAST 8 O'CLOCK.

Met according to adjournment. Prayer by M. Sego.

The Committee on the State of Religion reported. Report received and ordered to be appended to the Minutes.

Committee on Periodicals reported. Report approved and ordered to be published.

Bro. J. Broadaway, from the Committee appointed last year to visit the Ebenezer Church, reported that a portion of the Committee attended, and were received by the Church, and that the difficulties complained of were in a good degree removed. The Delegates from the Church reported the same.

Resolved, That the thanks of this Association are due, and are cheerfully tendered to the members of this Church, and to the citizens of this neighborhood in general, for the kind and hospitable manner in which they have sustained this meeting.

Appointed Saturday before the *third* Sabbath of January next as a day of *Fasting*, *Humiliation*, and *Prayer*, for the outpouring of the Holy Spirit upon the Churches within our bounds, and throughout the world.

On motion, *Resolved*, *unanimously*, That we approve of the formation and objects of the Southern Baptist Publication Society.

On motion, Elder J. Monroe was appointed a Delegate to represent this Association in the Baptist State Convention of North Carolina.

Adjourned to the time and place of the next meeting. Prayer and Benediction by the Moderator.

J. MONROE, *Moderator*.

P. M. POWELL, *Clerk, pro tem.*
C. W. BENNETT, *Assistant Clerk.*

NOTE.—Thus closed a very pleasant and harmonious session of this body. The Church at the Forks of Little River had been in a cold and somewhat divided condition. But a compassionate God was pleased, in great mercy, to revive his blessed work during the meeting of the Association. Sabbath night the meeting was powerful—but Monday evening and night it was past describing. It seemed that there was not a sinner on the ground that did not feel awful on the account of sin. From 15 to 20 professed conversion—6 of whom were buried with Christ in baptism.

TABULAR VIEW OF THE CHURCHES.

CHURCHES.	COUNTIES.	PASTORS.	CLERKS AND POST OFFICES.	NAMES OF DELEGATES.	Baptised.	Received by Letter.	Restored.	Dismissed.	Expelled.	Dead.	White Males.	White Females.	Slaves.	Total.	Contributions for Minutes.
Forks of L. R.,	Montgomery		D. Wright, Troy,	John Jordan, W. Coggin, Isaac Suggs,	..	..	..	3	4	..	30	51	6	87	$2 00
Rocky River,	Anson,		J. Broadaway, Hammond's Store	Uriah Staten, R. N. Allen, Alex'r Porter,	..	..	..	2	1	2	13	29	3	45	2 00
Pee Dee,	Anson,	J. Monroe,	S. Smith, Lilesville,	I. W. Hutchison, J. W. Gould, C. W. Ben-	2	..	..	2	1	1	53	102	37	192	3 00
Bethel,	Montgomery		S. M. Ballard, Lawrenceville,	J. Ballard, S. M. Ballard, M. McRae, [nett	2	1	..	..	..	1	20	22	22	64	1 50
Spring Hill,	Richmond,	J. Monroe;	R. Monroe, Montpelier,	Elder John Monroe, Angus McMillan,	1	..	..	..	..	..	...	...	...	91	3 00
Cartledge's C'k	Richmond,	W. Lineberry,	A. Dockery, Dockery's Store.	*A W Chambers, *J McCaskill, A Dockery	..	..	..	2	7	..	...	...	...	54	2 00
Saron,	Richmond,	W. Lineberry,	A. N. Nicholson, Bostick's Mills,	P. M. Powell, W. B. Usher, J. B. Capel,	..	..	..	..	2	..	...	...	...	114	2 50
Brown Creek,	Anson,	D. Hays,	S. K. Pond, Diamond Hill,	*D. Hays. *Lewis Parker, B. F. Sykes,	1	..	..	3	2	2	25	33	19	77	2 50
Kendall's,	Stanly,		E. L. Parker, Kendall's Store,	W. Russell, J. E. Solomon, B. H. Carter,	8	1	..	1	..	..	...	...	...	47	1 00
New Union,	Montgomery		A. Graham, Lawrenceville,	Jesse Haywood, John Haywood, J. Morris	..	..	..	..	..	..	11	40	6	57	1 00
Dover,	Moore,	E. Phillips,	A. Leitch, Caledonia.	John Leitch, Wm. Owen, Alex'r Leitch,	..	..	..	..	..	1	...	...	...	72	2 00
Ebenezer,	Stanly,		S. S. Stone, Albemarle,	*Mark Jones, Wm. Solomon, S. S. Stone,	1	1	1	..	..	..	12	18	14	44	1 50
Pleasant Grove	Anson,	P. C. Connelly	Y. Allen, Wadesborough,	Young Allen, *W. Carpenter, *J. Allen,	1	..	..	2	..	..	...	...	...	49	1 50
Mineral Spring	Anson,	P. C. Connelly	— —, Poplar Hill,	*S. Rushing, J. D. Green, H. G. Lucas,	1	1	..	..	..	1	10	7	2	19	1 50
Gum Spring,	Anson,	P. C. Connelly	S. Liles, Lilesville,	*J. Knotts, S. Liles, Elder P. C. Connelly,	1	..	..	..	..	..	10	12	6	28	2 00
				* Those marked thus (*) were absent.	18	4	1	15	17	8	184	314	115	1040	29 00

APPENDIX.

Names of Ordained Ministers, and the Churches to which they belong.

N. Tindal, Pee Dee; P. C. Connelly, Gum Spring; S. P. Morton and J. Wilkinson, ——— ———; D. Hays, Brown Creek; J. Monroe, Spring Hill.

Licentiates.

E. C. Morton, Bethel; *B. H. Carter*, Kendall's M. H.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent, send christian salutation.

Dearly Beloved Brethren: We have concluded to write to you upon the subject of regeneration. And if it be the fact, that we cannot enter into the kingdom of grace here, nor the kingdom of glory hereafter, without it, then it is of the first importance that we should attend to it. Regeneration is a subject in which all of us are concerned, and one about which we should read and hear, with self-application. It may be, notwithstanding we are professors of religion, that some of us are mistaken; and if we are, of what infinite importance is it, that we should find it out before it is too late. May the Lord assist us in our examination of ourselves, that we may be alarmed at our danger, and humble at our guilt, if destitute of regeneration; and if possessed of saving grace, may be filled with the assurance of hope, and with joy in believing. But we will particularize. 1. The change expressed by the term regeneration, is a moral, not a physical change. Our bodies remain the same. When Christ changed water into wine, when Moses' rod became a serpent, there nature was changed; but when our souls are converted our bodies remain the same. There is no changing of a beast into a man, or a plant into an animal, in regeneration. The faculties of the soul, like all the other works of the Almighty, are good in themselves. Our capability of knowing, thinking, willing, &c. is not destroyed in conversion; but after regeneration, a holy principle is implanted in the soul; and consequently a change in the operations of the affections, for the better.

2. The change produced in a natural man, is a great change. If

conversion were a small thing, and there were but little difference in a regenerated and an unregenerated person, such language as is used in reference to regeneration, in the scriptures, would be unnecessary. But we learn, upon the authority of the scriptures, if we will see the kingdom of God, we must be born again. If all that were necessary for us to do, was to join the church, to be familiar with the scriptures, to talk about religion, to attend to the ordinances of religion, to pray to the Lord, and give of our substance to the needy, there would be no necessity in being born again. And not even a partial change internally will answer. We think it is possible for a person to have some illumination upon the subject of religion, and yet remain unchanged. As evidence of this fact, we refer you to Balaam, to Ahab, to Judas, to Herod, to Simon Magus, and to what includes the whole of the idea we are trying to communicate, the case of the Stony-ground hearers, mentioned in the gospel. Ah! dear brethren, regeneration means an inward universal and thorough change. And in order for us to experience this change, we must realise our own helpless sinfulness, and dependence upon the Lord Jesus Christ.

3. Regeneration is the work of the Holy Spirit. Thus it is said, that we "are the workmanship of God, created in Christ Jesus, unto good works." Previous to our obtaining the forgiveness of our sins, the scriptures speak of us as dead in trespasses and in sins. Of course, then, we are without motion and without power. Were we to apply all the power in the world to a dead man, he would be a dead man still. Something else is necessary still. What is it? The power, the grace, and the Spirit of God. Let guardians, preachers, teachers, and friends, all combine, they never will be able to move him. It makes no difference how awful their threatenings, how inviting their promises, how eloquent their appeals—all, all will not do, without the assistance of the Holy Spirit. This truth is disapproved of by the natural man, and he never will consent to it, without he discovers it by the light of the Holy Spirit shining into his dark and gloomy mind. O, that the Lord would pour out of his Spirit upon us, and help us to trust in him to the saving of the soul.

4. By regeneration, that darkness and blindness of mind, in which we are involved in a state of nature, is removed. We view God differently; our views of Christ are not the same; every thing with which we are concerned appears in another light—eternity, holiness, the world, and even ourselves. Before regeneration, we had formed false conceptions of God, supposing him to be possessed of those attributes to which we had no repugnance; or if we had true views of his inflexible justice, of that unspotted nature which makes no allowance for sin, we wished that he was divested of them. How different our views and feelings are now to what they were then. We see something in the divine character that is worthy of our constant regard, love and affection. Now every thing in connection with God is just what it should be. We find no more fault of his justice than of his mercy; in short, his providence, his holiness, his laws, his gospel, his ways, and his works, are all right. Sometimes, while considering about God and his perfections, we are absorbed in the delighful theme.

5. In regeneration, we have a different object in view to what we had before. While we are under the influence of sin, Satan and the world, we look for happiness in the things of the world. For this we exert ourselves, for this we scheme, and upon this we set our affections. It has the best, the first, and the last of our thoughts. If we have much of this world, we esteem ourselves happy; if little, miserable. But now we look from earth to heaven, and feel that heaven is infinitely superior to earth. And there we have laid up our treasure, and there have fixed our hope. If the christian were offered all this world at the expense of sovereign grace, it would appear as less than nothing in his view. To Jesus he looks for honor, for wisdom, for safety, for riches, for consolation, for righteousness, for sanctification, and for redemption. In conclusion, dear brethren, suffer a word of exhortation. 1. We exhort you to love God more, because he careth for you, and because he first loved you; he assumed our nature, and through his sufferings in that nature, atoned for our sins, and now ever liveth as our righteous advocate in heaven, to make intercession for us; he has made ample provision for our present comfort and eternal peace; he is worthy to be loved by us, and all mankind.

2. We exhort you to love one another, because the word of God commands you so to do, and because love will hide a multitude of faults. Where love is there is no fear, for perfect love casteth out fear; and if we love one another, then are we loved one of another. Love is the music of angels, the harmony of souls, and the adorable Redeemer is love. O! then, the more we love, the more we are like Jesus.

3. We exhort you to pray, for three reasons. 1. Acceptable prayer is a sacrifice to God. 2. It is a shelter to the soul. 3. It is a scourge to the devil.

4. We exhort you to improve your time, for four reasons. 1. Much of your time has run to waste. 2. There remains but little more for you to dispose of. 3. Time is more important than eternity. If we are in our sins now we may be pardoned, but if we die in our sins we shall find no pardon in eternity. 4. The only opportunity we shall have to pray for others is in time. We exhort you to watch and pray at all times for one reason, and that is the Son of man cometh in an hour when we look not for him; let us, therefore, be instant in season and out of season. And may the Lord be with us and our spirits.

JOHN MONROE, *Moderator.*

P. M. POWELL, *Clerk, pro. tem.*
C. W. BENNETT, *Assistant Clerk.*

REPORT ON PERIODICALS.

Your Committee respectfully submit the following:—This subject has been so often investigated, and Periodicals containing religious intelligence have been so often recommended by this Association, and individuals within our bounds, that it would seem almost useless again to take up the matter. But, dear brethren, we should never be weary in well doing; knowing as we do, that a well conducted religious Journal is calculated to do so much good, not only to those who have enlisted

in the cause, but to the rising generation. It imparts not only religious instruction, but presents a code of morals which does and will exercise an influence in building up the cause of Zion, which, as a matter of course, will be well pleasing in the sight of God.

To the Biblical Recorder, published in the city of Raleigh, and conducted by our esteemed brother Meredith, we again call your attention. Your committee believe that eternity alone will disclose the incalculable good that has resulted from the publication of this paper. We would specially call the attention of the denomination to the Recorder at this time, because of its greatly reduced price. It is now put within the reach of all. Ten copies taken at one post office, will come at one dollar a year to each subscriber—five copies, for six dollars. O, brethren, who would be without such a valuable and interesting weekly visiter, for the small sum of less than two cents a week. Your committee would not detract from the merits of other religious Periodicals; but as the Recorder is published in our own State, and is, considering its size, all that its most sanguine friends could have any right to expect, we therefore recommend that it should have the preference before all others.

P. M. POWELL, *Chairman.*

REPORT ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

The Committee report as follows:—From the letters sent up by the Churches, and from the knowledge of your committee, they believe that both Temperance Societies and Sabbath Schools are on the decline within our bounds. Your committee believe that the cause ot temperance has declined, because of the carelessness and indifference of those who once were its friends and warm advocates. Many of them seem to have put off the weapons of their defence, and have suffered the enemy to come in and possess the ground. Some churches have been under the painful necessity of expelling some of their members, for the great sin of drunkenness. O, brethren, should not this stir us up to a double diligence in this cause—that we may be the instruments in the hands of God, of raising up our posterity a sober, wise, virtuous, and intelligent people, zealous of good works. Your committee would recommend to all to whom it may be convenient, to join in the formation of Sabbath Schools, as we believe these are good nurseries for the training of the minds of the youth of our beloved country. May we, in all we think or do, have a wise reference to the glory of God, and the good of immortal souls. Respectfully submitted,

P. M. POWELL, *Chairman.*

REPORT ON THE STATE OF RELIGION.

Your Committee find, that the Churches within our limits, with a few exceptions, are in a cold and languishing condition. The love of many has become cold; they are not only waxing cold, but are already in a cold condition. And under these circumstances, is it not lamentable to relate, that our brethren are negligent in attending their Church

conferences; many of them seem to be disaffected towards each other. This, however, is not a general thing, for which we feel thankful. But when churches are in a cold state, it is impossible to enumerate the evils that grow out of such a condition of things; and if they do not improve, they continue to grow worse and worse. Your committee are of opinion, that the cause of all this indifference and stupidity in matters of religion, is to be found in the fact, that our brethren are neglectful in attending to the concerns of their souls. We recommend that all our brethren attend more closely to the reading of the Holy Scriptures —to the services of the sanctuary—and to private prayer. And that we be more watchful over our hearts, our lives, and our conversation. And above all, that we more implicitly rely upon the agency of the Holy Spirit; and whilst relying with unbounded confidence upon the all-sufficiency of that Divine agency, let us leave no scriptural means untried, that a gracious God, even our Heavenly Father, has intended to promote our own growth in grace, and the conversion, and consequent salvation of thousands around us, and in a world that is lying yet in wickedness to an alarming extent. Let special prayer meetings be held throughout the neighborhood of every church—let professors set a holy, pious, and consistent example before their children, their parents, their associates, their neighbors, and servants, as the case may be—let protracted meetings be held, if possible, in the bounds of every church, once or twice a year, and when held do not break them up too soon. *Bring ye all the tithes into the storehouse,* and prove me *herewith, saith the Lord, and see if I will not pour you out blessings, that there shall not be room enough to receive them.*

P. C. CONNELLY, *Chairman.*

REPORT ON THE PROPER OBSERVANCE OF THE SABBATH.

Exodus, chap. xx, 8—11th verses. "REMEMBER THE SABBATH DAY TO KEEP IT HOLY. *Six days shalt thou labor, and do* ALL *thy work: But the seventh day* IS *the Sabbath* of the Lord thy God: *in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*"

In the course of the remarks which our limited space will allow, on this very important subject, we will endeavor, in the *First* place, to present the *Authority* upon which the obligation to observe the Sabbath is founded—and in the *Second* place, labor to show the nature of the glorious privileges, and some of the happy effects of keeping the Sabbath day HOLY, according to the terms and design of the original Institution.

The obligation to remember and keep the Sabbath day holy, is founded on the *Positive* and *emphatic* Command of the Eternal Jehovah. Read the *Injunction* at the beginning of this article. Secondly, the obligation is founded on the *Example* of the Creator and sovereign Ruler of the Universe. "Thus the heavens and the earth were fin-

ished, and all the host of them. And on the seventh day God ended his work which he had made; and HE rested on the seventh day from ALL which he had made. And God *blessed* the seventh day, and *sanctified* it: because that in it he had rested from all his work which God created and made." Genesis, chap. ii, 1, 2, and 3d verses. So important was the institution and arrangement of the Sabbath day, to the promotion of the glory of God, and to the welfare of men, that with reference to it he regulated his own conduct in the creation of the world. He wrought six days—himself. He then came out in the face of creation, and rested one day. He thus gave to this arrangement of *six* days for labor, and *one* for rest, the sanction of his high and holy example. This was the proportion which would, in all ages, be suited to the nature of men, adapted to their capacities, and essential to the supply of their wants. It was to be in all ages, a sign of the covenant between God and his believing people; an emblem and a foretaste of the rest which remaineth for them, and a special season of preparation for its eternal joys.

The great Law-giver not only kept it himself, but he sanctified it, and set it apart from other days; and all such as observe the letter and spirit of it with believing hearts and purity of motives—with wise reference to the glory of God, and their own spiritual improvement—shall be blessed in their bodies and souls, in their going out, and their coming in, and in all their ways.

An explicit proof that the law of the ten commandments, and consequently the law of the Sabbath is obligatory upon christians, is found in the answer of the Apostle to an objection to the doctrine of justification by faith: "Do we then make void the law through faith?" (Rom. iii, 31,) which is equivalent to asking, Does christianity teach that the law is no longer obligatory on christians, because it teaches that no man can be justified by it? To this he answers in the most solemn form of expression, "God forbid; yea we establish the law." Now, the sense in which the apostle uses the term "the law," in this argument, is indubitably marked in Rom. vii, 7: "I had not known sin but by the law; for I had not known lust, except the law had said, "thou shalt not covet;" which being a plain reference to the tenth command, plainly shows that the moral law of the ten commandments, is the law of which he speaks. This then, is the law which is established by the gospel; and this can mean nothing else but the establishment and confirmation of its authority, as the rule of all inward and outward holiness. Whoever, therefore, denies the obligation of the Sabbath on christians, denies the obligation of the whole moral law.

The solemn declarations of Jehovah touching the proper observance of the Sabbath, all go to prove that he will not hold those guiltless that dishonor and violate that holy day. "And it came to pass, that on the sixth day they gathered twice as much bread," (manna,) as on the other days. "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day,"—"And Moses said, eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall

be none. Exodus 16: 22—26th verses. Read attentively, Exodus 31: 12—18th verses. "For thus the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in my house, and within my walls, a place and a name better than of sons and daughters; I will give them an everlasting name that shall not be cut off." Isaiah 56: 4, 5. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14. Read Jeremiah, 17: 21—27th verses.

The impressive and affectionate conduct and example of those holy women who beheld the Son of God crucified, go to prove that they felt themselves bound to observe the Sabbath. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; *and rested the Sabbath day, according to the commandment.* Luke 23: 55 and 56th verses.

The nature of the purposes and intentions of God our heavenly Father, in the institution of the Sabbath, plainly show the obligation of observing it strictly. God has manifestly designed it as an instrumentality to promote the temporal and spiritual happiness of men. Some of the ablest physicians who have ever lived, bear the strongest testimony that a scriptural observance of the Sabbath has a tendency to prolong life itself. John Richard Farre, M. D., of London, says, "I have practised as a physician between thirty and forty years; and I consider, that in the bountiful provision of providence for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it, a suicidal act. This is said simply as a physician, and without reference at all to the theological question."

The undisputed testimony of history goes to show that the proper observance of the Sabbath has a tendency to promote the temporal prosperity of men; and upon the other hand, that if they through a spirit of covetousness break in upon the holy hours of the Lord's day, instead of gaining and prospering, they will certainly sooner or later suffer loss. The following declaration of Sir Matthew Hale is an illustration of this truth: "Though my hands and my mind have been as full of secular business, both before and after I was judge, as, it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employment, I found it ~~did further me~~ less than if I had let it alone; and therefore, when some years' experience, upon a

most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach on the Lord's day, which I have now strictly observed for more than thirty years." He also declared that it had become almost proverbial with him, when any one importuned him to attend to secular business on the Sabbath, to tell them that if they expected it to "succeed amiss," they might desire him to undertake it on that day; that he feared even to *think* of secular business on the Sabbath, because the resolution then taken would be disappointed or unsuccessful; and that the more faithfully he applied himself to the duties of the Lord's day, the more happy and successful was his business during the week.

But again, the Sabbath was designed, and is adapted to lead people steadily to rest from worldly business, cares, and amusements; to contemplate Jehovah as the Creator, Preserver, Redeemer, Benefactor, Owner, Governor, Judge, and Disposer of men; to keep alive, and render practically efficacious, the knowledge of the one only living and true God.

We shall close this article, with a few brief remarks upon the privileges, and happy effects, of a proper observance of the Sabbath. It is an enjoyment of no ordinary value, to be allowed to turn aside, at least one day in seven, from the cares, snares, and difficulties of this poor, fading, and perishing world; to attend upon the various and appropriate means of grace furnished in the gospel, to promote the present happiness, and eternal salvation of perishing men. What privileges to be allowed to search and study the scriptures, to approach a throne of grace in prayer, and to attend upon the ministry of the Gospel in the Sanctuary.

And how happy in numberless instances have been the effects of the Sabbath, and Sabbath ordinances. On this sacred day, poor sinners have been made alive from a state of spiritual death—broken-hearted mourners have been made to rejoice in Jesus and his atoning blood—and christians have feasted on living bread sent down from heaven. Who would not be willing to remember the Sabbath day, to keep it holy, according to the Divine requirement?—and who would not be willing to enjoy the glorious privileges connected with the Lord's day?

The evils arising from Sabbath breaking are greatly to be lamented; they are an insult to God, an injury to ourselves, and an awful example to our servants, our children, and our friends. To sanctify this day, we should consider it, 1. A day of rest; not indeed to exclude works of mercy and charity, but a cessation from all labor and care. 2. As a day of remembrance. 3. As a day of meditation and prayer, in which we should cultivate communion with God. 4. As a day of public worship. 5. As a day of praise and joy. 6. As a day of anticipation; looking forward to that holy, happy, and eternal Sabbath, that remains for the people of God.

Note.—The Rev. Dr. Justin Edwards makes the following remarks respecting the Sabbath:—"The right to work seven days in a week, God never gave. That right no man ever had. That right no man can get." "An honest man will not knowingly take what is not his. He will be content with that which belongs to him, and will conscientiously abstain from taking more. The Sabbath for secular business

and gain, belongs to no man, and no honest man, *who knows this*, will take it. This should be understood by all."

"To six days for secular business, men have a right. God has given it. "Six days shalt thou labor, and do all thy work." Why must men do *all* their work in six days of the week? Because there are no more days in which to work. God never made but six working days. He never gave any more. No man has any more. Yet another day is added to every week. To that also, every man has a right, for the purpose for which it was made. When that day comes, he has a right to keep it holy unto the Lord; not as a day of worldly business, but as a day of rest, and of special devotion to the worship of God, and to the spiritual good of men." "This right comes from God like the right to live, to see the sun, and breathe the air; it rests in humanity, and is *inalienable.* No human government gave it, and no human government, without deep injustice, can take it away."

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MINUTES

OF THE

THIRTY-THIRD ANNUAL MEETING

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT BETHEL,

MONTGOMERY COUNTY, NORTH CAROLINA,

SEPTEMBER 21-24,

1848.

WADESBOROUGH, N. C.:
PRINTED BY JOHN W. CAMERON.

1849.

A

TABULAR VIEW OF THE CHURCHES.

CHURCHES.	COUNTIES.	PASTORS.	CLERKS AND POST OFFICES.	NAMES OF DELEGATES.	Baptized,	Rec'd by Let'r	Restored,	Dismissed,	Expelled	Dead,	W. Males,	W. Females,	Slaves,	Total,	Contributions for Minutes,
Forks of L. R.	Montg'ry	Job Jacks,	A. Wright, Troy,	W. A. Jordan, T. C. Holton, A. Wright,	17	...	1	1	2	3	33	59	7	99	$1 50
Rocky River,	Anson,	S. P. Morton,	J. Broadaway, Hammond's St.,	M. Curlee, U. Staten, A. Porter,	17	1	...	...	3	..	20	38	5	63	3 40
Pee Dee,	Anson,	J. Monroe,	W. T. Williams, Lilesville,	I. W. Hutchinson, M. Seago, J. W. Hutchinson,	...	7	...	...	3	1	..	...	....	177	2 00
Bethel,	Montg'ry	S. P. Morton,	S. W. Ballard, Lawrenceville,	J. Ballard, W. Bird, H. Mills,	2	3	...	2	...	...	21	22	22	65	2 00
Springhill,	Richm'd,	J. Monroe,	R. Monroe, Montpelier,	J. Monroe, R. Monroe, A. McNeill,	...	...	...	...	...	2	...	....	....	89	3 00
Cartledge's Cr	Richm'd,		A. Dockery, Dockery's Store,	A. Chambers, S. Bennet, A. Dockery,	...	...	...	5	...	1	...	....	....	48	2 00
Saron,	Richm'd,	W. Lineberry,	W. B. Usher, Bostick's Mills,	S. Usher, T. Smith, W. C. Capel,	2	...	...	1	2	3	...	....	....	110	2 00
Brown Creek,	Anson,	E. C. Williams	D. M. Smith, Diamond Hill,	J. Broadaway, L. Parker, B. F. Sikes,	12	1	...	8	..	...	27	34	20	81	3 00
Kendall's,	Stanly,		E. L. Parker, Kendall's Store,	B. H. Carter, E. L. Parker, A. Stoker,	6	3	...	...	...	1	...	....	...	55	1 00
New Union,	Montg'ry		A. Graham, Lawrenceville,	J. Haywood, J. Morris. N. Cook,	2	...	...	...	...	...	12	41	6	59	2 05
Ebenezer,	Stanly,	S. P. Morton,	D. McLester, Albemarle,	S. P. Morton, W. Palmer, D. McLester,	4	1	...	2	1	1	14	20	17	51	1 50
Mineral Spr's,	Anson,	P. C. Connelly	Jer. White, Poplar Hill,	E. Davis, S. Rushing, H. G. Lucas,	3	2	1	1	...	1	11	7	5	23	1 50
Gum Springs,	Anson,	E. Davis,	J. Seago, Lilesville,	S. Liles, Benjamin Smith, H. Ratliff,	1	...	...	3	...	..	9	10	7	26	2 00
Dover,	Moore,	Eli Phillips,	Alex. Leach, Caledonia,	B. Britt, A. A. Leach,	1	2	...	2	...	1	...	...	....	72	2 00
Pleas't Grove,	Anson,	P. C. Connelly	Y. Allen, Wadesborough,	Joseph Allen, Y. Allen, W. Carpenter,	1	1	...	2	...	..	...	...	....	49	1 25
					68	21	2	27	11	14	147	231	89	1067	$30 20

MINUTES.

FRIDAY, SEPTEMBER 21, 1848.

The Introductory Sermon was delivered by Elder P. C. Connelly, from Hebrews, 12th chapter and part of the 2d verse,—"Looking unto Jesus," &c. After service, the former Moderator called the Association to order; and after prayer by Elder John Monroe, the Letters from the Churches were read, and the names of the Delegates enrolled.

Elder J. Monroe was elected Moderator; and, as the stated Clerk was absent, Brother S. P. Morton was elected Clerk *pro tem.*

The following Committees were appointed:

To arrange the business of the Association—J. Ballard, R. McNabb, M. Seago and S. P. Morton; Finance—I. W. Hutchinson, A. McNeill, and R. Monroe; Report on the State of Religion—B. H. Carter, S. Rushing and A. Wright; Report on Foreign Mission—Elders R. McNabb, S. P. Morton and J. Ballard; to arrange the Order of Preaching—J. D. Green, I. W. Hutchinson and S. Rushing, with the Deacons of the Church.

An invitation was extended to Corresponding Messengers.

Brothers M. Redwine, from the Liberty Association, appeared with minutes, and was received, and took a seat with us.

Received a Letter of Correspondence from the Cape Fear Association.

Ministering Brethren invited: R. McNabb and J. Jacks accepted the invitation, and took seats with us.

On motion, agreed that the Association meet every morning to hold a prayer meeting. and that every evening, about sunset, during this meeting, the members engage in private supplication for the outpouring of the Holy Spirit of God upon this Church and neighborhood, and Churches generally in this Association. On motion, adjourned until candle-light.

Convened according to adjournment. Prayer by S. P. Morton. Corresponding Messengers called on to report.

B. F. Sikes roported that himself and D. Hays attended the Moriah Association, and were cordially received.

Bro. A. Wright reported that himself and A. Leitch attended the Sandy Creek Association, and were cordially received.

Bro. S. P. Morton reported that Bro. S. S. Stone and E. L. Parker attended the Liberty Association, with minutes, and were cordially received.

Bro. J. Monroe reported that Bro. P. Monroe attended the Cape Fear Association, and was received.

On motion adjourned until Saturday, at 10 o'clock, A. M.

SATURDAY, SEPTEMBER 22.

Met pursuant to adjournment. Prayer by Bro. A. Dockery.

Called for the Report of the Committee of Arrangements: Report read and approved of.

Extended a further invitation to Corresponding Messengers. Elder E. C. Williams appeared from the Moriah Association, with minutes; was received, and took a seat with us.

Proceeded to appoint the following Committees, viz.: on Periodicals, A. Dockery, John Broadaway, and Elder R. McNabb; on Sabbath Schools and Temperance Societies, M. Seago, H. G. Lucas and B. F. Sikes.

Called for Report on Foreign Mission. Report read, and after some spirited remarks by Elder R. McNabb, agent for the Southern Baptist Foreign Mission, and A. Dockery and Elder E. Davis, the Report adopted, and to be appended to the Minutes.

Called for the Report of Committee on Finance. Report received and the Committee discharged.

Called for the Report on the State of Religion. Report read and adopted.

Called for the Circular prepared by A. Dockery. Circular read and adopted.

On motion, appointed J. Monroe to write the next Circular; appointed John Broadaway to superintend the printing and distribution of seven hundred copies of the Minutes.

Appointed the next meeting of the Association to be held with the Brown Creek Church, Anson county, N. C., to commence on Friday before the fourth Sabbath in September, 1849.

On motion, appointed Saturday before the third Sabbath in January next as a day of fasting, humiliation and prayer, for the outpouring of the Holy Spirit of God upon the Churches within our bounds, and throughout the world.

The Association took a recess, to give the Associational Bible Society an opportunity to meet. The Delegates presented themselves as follows, viz:

CHURCHES.	DELEGATES.	CONTRIBUTIONS.
Springhill,	J. Monroe, A. McNeill, R. Monroe,	$10.00
Cartledge's Cr.,	A. Dockery,	5.00
The President of the Society and other Brethren delivered addresses in favor of the Bible cause, after which eighteen brethren and friends made themselves Annual Members, by contributing the amount of		7.25
	Total,	$22.25

The Society appointed Elder P. C. Connelly President, Elder E. Davis and A. Dockery Vice Presidents, J. Monroe Recording and Corresponding Secretary, and A. McNeill Treasurer.

Appointed A. Dockery a Delegate to represent the Society in the Baptist State Bible Society of N. C.

SABBATH, SEPTEMBER 23.

Prayer-meeting in the Meeting-house at Sunrise and at 8 o'clock. At 10 o'clock Elder R. McNabb, agent of the Foreign Mission Board of the Southern Baptist Convention, delivered an address on the subject of his Mission.

Elder E. Davis preached from Revelations, c. xxii., v. 17,—"The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely."

Elder J. Monroe followed from Revelations, c. vii., and last clause of the 14th verse,—"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." After which a collection was taken from the congregation in aid of the objects of the Baptist State Convention of North Carolina.

Subsequent to an intermission of 30 minutes, Elder S. Snider preached from Hebrews, c. xi., and one clause of the 16th v.,—"A better country."

At candlelight Elder W. Jones, agent of the Baptist State Convention, preached from 2d Corinthians, c. viii., v. 9,—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The congregation was large and attentive, and the Spirit of the Lord was manifested among the people; Christians were made to rejoice and sinners to cry for mercy.

MONDAY MORNING, SEPTEMBER 24.

The Association met. Prayer by Bro. G. W. Thompson. Extended an invitation to Visiting Brethren; whereupon Bro. G. W. Thompson, from the Raleigh Association, agent for the Wake Forest College, and Elder W. Jones, from the Flat River Association, agent for the Baptist State Convention of N. Carolina, accepted the invitation and took seats with us.

On motion, appointed Elder E. Davis to preach the Missionary Sermon on Sabbath of our next Association, and Elder P. C. Connelly to preach the Introductory Sermon.

Called for the Report on Periodicals. The Committee reported that they were not prepared to report. The Association allowed them to prepare a Report, and append it to the Minutes.

Called for the Report on Sabbath Schools and Temperance Societies. Report read, and ordered to be appended to the Minutes.

Called for Resolutions. Bro. J. Monroe offered a Resolution, which after some amendment was ordered to be appended to the Minutes.

On motion, Bros. W. Jones and G. W. Thompson were invited to present their claims as agents before the Association. Whereupon Bro. Jones presented his with great zeal. Bro. G. W. Thompson presented his and received a liberal support.

On motion, agreed that the collection taken up on Sabbath be sent

up to the State Convention by Bro. A. Dockery, with the liberty to procure a seat for some brother in the Convention.

Proceeded to appoint Corresponding Messengers.—To the Moriah, Bros. J. D. Green and L. Parker; to the Sandy Creek, a package of Minutes by Bro. G. W. Thompson; to the Liberty, Elders P. C. Connelly, S. P. Morton, A. Dockery and J. Ballard; to the Welch Neck, Elder E. Davis, J. Broadaway, D. Graham, R. Monroe and D. McMelon; to the Cape Fear, N. Leitch and D. Monroe.

Called on Elder E. C. Williams to report his operations as an Itinerant during the Associational year for 1847. He reported that he traveled 45 days, preached 40 sermons, baptized 11 persons, and received 1850 dollars.

On motion, appointed Bros. Elijah Ratliff, James Liles, Y. Allen, Jno. Broadaway, J. D. Green, U. Staten and E. L. Parker, a Committee to devise ways and means for the payment of the balance due E. C. Williams.

RESOLUTIONS.

Whereas, in the Holy Bible, the Great Head of the Church has made it the bounden duty of his followers to make supplication, "prayers, intercession and giving of thanks for all men, for kings and all that are in authority, that we may lead a quiet and peaceable life in all Godliness and honesty;" and whereas further, it is notorious that the performance of this service is too much neglected by all who bear the Christian's sacred name; therefore,

Resolved, That we, as an Association, most earnestly recommend to all ministers in their pulpits, to parents and their children as they bow around the family altar and in their closets, and to Christians of all evangelical denominations, that they make unceasing prayers, day and night, for our rulers, that they may be God-fearing and God-honoring men, so that our civil and religious privileges may be perpetuated to us, and to our children and children's children, down to the very end of time.

Resolved, That the thanks of this Association are due, and are cheerfully tendered to its members, and to the citizens of the neighbourhood in general, for the kind and hospitable manner in which they have sustained this meeting.

On motion, adjourned by prayer by the Moderator, to the place and time appointed.

JOHN MONROE,
Moderator.

S. P. Morton,
Clerk.

REPORT

ON SABBATH SCHOOLS AND TEMPERANCE SOCIETIES.

Your Committee beg leave to report, that from the letters sent up from the different Churches, and from their own individual knowledge, but little interest has been taken to advance these institutions the past year, and that a material decline is manifested in consequence thereof. Your Committee are truly pained in having to make out such a report; so much so, that they appeal to the sympathies of each church composing this body, and particularly request the members thereof to take these much neglected institutions in hand, that a re-establishment of these Societies may exist in all of our Churches. Brethren, have not those institutions been much blessed in our land?—have they not proved to be the work of the Lord? If they have, why should we draw back?—why should we slumber and neglect a cause so full of humanity and of so great interest?

Brethren, we humbly beseech you to take hold of this cause with an iron grasp, determined never to draw back until you shall have accomplished a reformation in your Churches of these institutions, which, it is our honest conviction, will not only prove a blessing to us, but to all the uprising generation, as well as all mankind.

All of which is respectfully submitted. **H. G. LUCAS**, Chairman

REPORT

ON THE STATE OF RELIGION.

The Committee find that Religion, in the limits of the Pee Dee Association, is in a cold condition, with the exception of a few Churches, which have had gracious meetings, and have seen their children, some their companions, embrace the religion of the Lord Jesus Christ.

Brethren, should we not look around us, and see what is the matter? Have we visited our closets?—have we gone to the silent grove, and there asked the Lord to bless our souls and those of our friends and neighbors? Perhaps we have neglected family prayer. Brethren, we should be up and doing, and endeavoring to let our light shine before all around us. We believe if every Christian will keep himself at the feet of Jesus, in humble prayer, until our next Association, that all our Churches would tell us that the Lord had done great things for us, and that the Lord would be glorified and our souls abundantly blessed.

Your Committee believe that if the Churches would search out and encourage young gifts, we should have ministers to proclaim salvation to dying sinners, and that our Churches would rise out of their deep sleep of lethargy.

All of which your Committee respectfully submit. **S. RUSHING**, Chairman.

REPORT

ON PERIODICALS.

Your Committee respectfully submit the following:

The Press has been regarded as man's greatest agent. It is truly the great lever which moves the world. The founders of our Government knew the inestimable value of the freedom of the Press. Freedom of speech and the liberty of the Press were adopted by the framers of our Federal and State Constitutions, as their motto through the long and eventful struggle of the American Revolution, and doubtless will continue such to the patriot, philanthropist, and Christian, throughout all time. It was this that incited them to action, and urged them on to the performance of such wonderful and almost superhuman exploits upon the battle-field. Confined within its proper sphere, the advantages accruing from a free Press are totally invaluable. It gives a tone to the public mind. If the sentiments inculcated are in accordance with the high tones of virtue and the noble attributes that adorn and dignify man, the public mind will be duly affected. The wise and the good everywhere concede its indispensable utility as the best and most efficient means of propagating in the political world principles of the purest republicanism. By its means the people are informed

of the true principles of our Constitution, the palladium of our rights, and the allegiance, respect, and support, due from each citizen in return for the justice and protection afforded him.

But there is a commendation still higher. It tends to the happiness of the human family by the general diffusion of knowledge among all classes of our species, enhancing the welfare of individuals and strengthening the safeguards of society. If political presses are of such universal and incalculable importance, who can estimate the transcendent worth and practical utility of well conducted Religious Periodicals, having for their object the propagation and general diffusion of religious truth? As a means of advancing Christ's kingdom upon earth, by strengthening the ties of common brotherhood and arousing all to united and instantaneous action in the discharge of their duty, such periodicals have a tendency to cleanse society from all impurities, so prevalent in the community. Under fair and judicious circumstances, error will be supplanted, ignorance and superstition obliterated, and the principles of truth and righteousness substituted in their stead. Under a fair competition of truth with error, the lovers of justice, morality, and religion, need not fear the consequences. In our humble opinion, a general circulation and perusal of well conducted religious journals is second only to the reading of the Bible and the preaching the Gospel. In these are often to be seen thorough investigations and elaborate expositions of difficult portions of Scripture, and able elucidations of controverted points from the pens of distinguished moralists and able divines; the dissertations of skeptics and sophists are alike refuted and their fallacies clearly proven, intelligence encouraged, morality recommended, and religion defended and expounded. By this means the coarseness of man's nature forsakes him, and a refinement of sentiment is engrafted; vulgar levity, once admired, former thoughts and reflections, once cherished, are now loathed; the voice of the libertine and the bacchanalian become abomination in his ears: his whole soul is changed: he becomes delicate and sensitive: his heart, once polluted, becomes "pure and undefiled;" and from it emanate virtuous thoughts and actions, affording pleasure from the contemplation of incidents hitherto held in scorn and detestation; he exemplifies the truthfulness of the well known maxim: "Virtue is the source of all happiness."

Methodists, Presbyterians, and Episcopalians, all have their papers defending their particular tenets and doctrines; even the Roman Catholics, opposed, we think, in the main, to a general dissemination of religious truth, have periodicals sustaining and upholding them under all circumstances. Have not the Baptists equal interests at stake? Are they not in duty bound to make every proper exertion for the furtherance of their views in connection with the general interests of Christ's kingdom? Certainly they are. Every impulse of duty should urge us onward in the defence of our position by the permanent establishment of our religious Journals. Let us again call the attention of our friends throughout the State to the *Biblical Recorder*, a paper orthodox in principle, and ably conducted both in matter and style, by brother THOMAS MEREDITH, in the city of Raleigh, a Baptist Minister of acknowledged ability, whose elevated morality, stern integrity, and spotless christian character, are too well and extensively known to need encomiums from us. *Ought* we not to look with pride and exultation upon such a paper, published in our own State, by our friend and brother, devoted to the furtherance of our cause and our personal interests? It is entitled to our support, and *must* be sustained. Will not the ministering brethren take a more active part, and endeavor to secure a more extended circulation? Will not laymen and all make a united effort to diffuse knowledge throughout our State and country, an indispensable postulate to national prosperity and happiness, by a more general circulation of this very valuable Journal.

A. DOCKERY, CHAIRMAN.

REPORT

ON FOREIGN MISSIONS.

Your Committee regret that the limited time allowed them, prevents their presenting such a Report as the great importance of the subject demands. Though so little has been done throughout our rounds, hitherto, we rejoice that we have good reason to hope that much more will be effected in this good work for the future. We take it for granted, that all will freely admit, that the condition of those six hundred millions of Heathens, who are destitute of the Gospel, must be *infinitely* deplorable. We choose to employ such a term because we are *satisfied* that no tongue, or pen, can fully describe the wretchedness of their situation. It may then be asked, why all of us are not doing all that *we can do*, to fill the world with the saving knowledge of Christ? We answer that our indifference may be attributed mainly

to our having failed to acquaint ourselves thoroughly with the *real* condition of the perishing Heathens. We despair of awakening a deep interest on the subject, unless our brethren and sisters will consent to take such Papers as the Biblical Recorder, and Southern Baptist Missionary Journal. The latter is a monthly Publication, published in the city of Richmond, Virginia. It costs annually but one dollar; and the profits arising from its publication, are equally divided between the Home and Foreign Missions. Brethren try it one year.

We would suggest, that all concerned will, by the grace of God, resolve for the future, to give at least one cent a week, to the support of Foreign Missions. The cent a week plan has been prosecuted with much success, in other States. Brethren, suppose you do this much at least, for *one year,* and if you are not much poorer, at the close of 1849 by it than at present, we suggest that you follow it up. By the adoption of this plan, our Denomination could raise annually, no less than twenty thousand dollars, in this State.

It is worthy of remark, (and the statement should be *seriously pondered* by those who read but little on the subject,) that the agents of the Foreign Board of the Southern Baptist Convention in the several States, *never* have any difficulty in securing aid from those *well informed* on the subject.

It is worthy of remark, also, that an agent never approaches a young convert in vain. Ah, brethren, when our souls were first inflamed with the dying love of Jesus, we felt *more than willing,* to do all that we could to spread the fame of His name. Now, if it be the case, that we are unwilling to give the widow's mite, it is because we have left our first love; or it is because, *selfishness* has too much dominion over us. Sin has truly affected our race, so deeply, and to such a sad and fearful extent, that the best of us are at times guilty of serious inconsistencies; but to *seem* indifferent about the salvation of the Heathens, is a more glaring and inexcusable inconsistency than any other. The converted Heathens, generally, view it in this light; and none are surely more capable of judging correctly on the subject, than they, when their hearts are first softened, and *warmed* by the dying love of Christ.

Through the Gospel God proposes to guide us, to heal us, and to make us infinitely rich and forever happy; and if we do not share its benefits and blessings to this extent, it is our own fault. Brethren, while you contemplate what God has done for you, through the Gospel, do you not feel conscious of strong desires to do all you can to send the Message of Salvation to those who are perishing for lack of knowledge? Much has been done: and the work will be accomplished, despite of our indifference; but surely we cannot, nor will we continue, to fold our arms and remain inactive, while the last command of Christ calls loudly on us all, to see to it, that the Gospel shall be preached to every creature.

We see it stated, that "the whole number of ordained Missionaries in the world, is estimated at about 1200; and of Male and Female assistant Missionaries, at about 2400; making a total of 3600. The Bible has been printed in 138 languages and dialects, and all but thirty of these translations are new." We have been long in the habit of saying much concerning the inconsistencies of our Anti-Missionary brethren; but we think that it will appear obvious to all who will think deeply on the subject, that those who profess to be Missionaries, and who nevertheless do nothing, are acting infinitely more inconsistent than the opposite party.

We, however, take no pleasure in making such declaration; because we believe our brethren and friends are ready to take hold, and trust that much more will be effected, during the approaching year, than was during the past. The Raleigh Association (with whom we correspond) have raised, during the past year, $560 for the support of Foreign Missions; and with such facts staring us *directly in the face,* shall it be said of us, that we still continue to contribute an amount in itself so small, that we seriously ought to be ashamed to have it appear on the face of our Minutes. We close this report, by recommending the *unanimous* adoption of the following resolutions:

Resolved, That we recommend that our Ministers preach, at least once a year, to their respective Churches, on the subject of Missions.

Resolved, Moreover, that we recommend to our brethren, to patronize the Southern Baptist Missionary Journal.

All of which is respectfully submitted.

R. McNABB, Chairman.

CIRCULAR LETTER,

WRITTEN BY A. DOCKERY.

The Ministers and Messengers composing the Pee Dee Baptist Association send Christian Salutation to the Churches they represent:

Dear Brethren:—Through the kindness and mercy of our Heavenly Father, we are again blessed with the privilege of addressing to you a Circular Letter, in accordance with the annual practice of the Association, upon the momentous subjects of man's spiritual interests, and the glory of God's Everlasting Kingdom, to which we invite your earnest and most prayerful consideration.

Would to God we were at liberty to base our epistle upon the prosperous state of religion within our own geographical bounds. But alas! when we survey the lamentable and awfully fearful apathy and indifference which seem to pervade the minds of the community, including, in too many instances, those who profess to have their names registered in the Lamb's Book of Life, upon the great question involving the eternal happiness or misery of mankind, we are denied congratulations of a character so divine and Heavenly. Should our authority for assuming a position so distressing to the pious child of God as the above, be called in question, we refer to the reduced number of members in many of our churches, to the numerous cases of individual backsliding, to many once regarded as guides to the Church whose lights have become dim, to others whose open apostacy has become stumbling blocks to sinners, and to the absence, generally, of the reviving influences of the Holy Spirit. In view of these most solemn truths, should the inquiry arise, in the mind of the reader, how shall we seek for a remedy—where is the means and where is the power to be found capable of averting the impending wrath of God? What can be done to restore the Church to the blessed influences of God's reconciled countenance? We answer, that of the utter impotency of all human efforts to save the soul without the grace of God, none are more deeply sensible than ourselves, and commend the frequent reading of the Holy Bible to the inquirer, where may be found many doctrines and facts which ought always to be kept in view, as fundamental axioms in the Christian system, such as that "There is one God and one mediator between God and men, the man Christ Jesus;"—that "He died for our offences, and rose again for our justification;"—that "All have sinned, and come short of the glory of God;"—and that "We are justified freely by His grace through the redemption that is in Christ Jesus. But whilst these and many other passages of similar import, such as "Christ is the only door," &c., should be regarded as first principles, they should not be expatiated upon, to the almost entire exclusion, as is sometimes the case, of practical morality. The poor fallen sinner, all-dependent, as he is, has much to do for himself. There is no clearer truth in Holy Writ than the Almighty's call to all to return and live; nor any stronger assurance given, than that His all-powerful arms are open night and day, to receive, with more than an earthly parent's love, the returning penitent sinner. Has He not commanded all men everywhere to pray; and made it the duty, particularly of all Christians, who are permitted to address the Lamb of God as their elder brother, to become humble and dependent, but active co-operators, as His instruments in establishing His Kingdom upon earth? That the Almighty stands ready to answer His children's prayers, and bless their feeble instrumentality, we apprehend none can doubt. Where is the child of God who is prepared to say his Heavenly Father's commands, in reference to His children's duties, within our bounds, have been obeyed? and if not, are we not disobedient children, subject to His chastening rod? Have we used the means, over which we have had the control, to the extent of our power, in procuring the preaching of the Gospel in our own and adjacent neighborhoods? Have we been diligent and faithful in our attendance on divine worship, especially on the more humble, but often not less acceptable service of the Prayer Meeting? Have we exerted a wholesome Christian influence in prevailing on others to do likewise? Have we treated God with becoming reverence, by a due and proper observance of his holy Sabbath? Have we acquitted ourselves before the Judge of all the earth in our efforts to assemble the youth of our neighborhoods on the Lord's Day into well-conducted Sabbath Schools, and impressing upon their tender minds the truths of the everlasting Gospel, and in educating them in devotion to the sacred cause of Christ? Have we, as members of the Church on earth, looking with hope to the Church in Heaven, discharged our duty, by precept and example, in urging poor sinners to prepare for the great Judgment-day? Are we daily engaged in humble but faithful prayer, that God's set time to bless Zion in our borders may speedily arrive?

But let it not be considered that our Christian benevolence should be circumscribed by our own circle of acquaintance, or our prayers limited to our own native land. Christian charity forbids this selfish and contracted view of the glory of Zion. It is a grave and solemn question, whether we are doing our part towards evangelizing the world. The almost countless millions of human beings living in gross darkness, whose ears have never been saluted with the name of Jesus, in Mohammedan, Papal, and Pagan lands appeal, through the Gospel, to the Christian's earnest and most active sympathy. Millions upon millions are annually perishing for the bread of eternal life, which, to a great extent, is locked up in the Christian's repository. In proof of our duty upon this point we refer our Christian brethren to the words of our Lord and Saviour, with which he departed from his disciples: "Go ye into all the world, and preach the Gospel to every creature, and lo! I am with you always, even unto the end of the world." The command here given, it is manifest, must continue in force as long as the promise which accompanies it, which is "always, even unto the end of the world." The command therefore applies as strictly to the Christians of the present day, in our Association, as it did to the disciples at the death of Christ: and if the primitive disciples had forgotten and neglected this command, they would not have committed a greater sin in the sight of God, than that chargeable to Christians within our own body at the present day, who are doing nothing to furnish the Gospel to the destitute portions of the earth's inhabitants.

More especially would we, in discharge of our conceived duty as Christians, respectfully call the attention of our pastors and ministers to this subject, requesting them to bring this matter with due solemnity to the consideration of their congregations:—"Like priest like people." The people are rarely seen to advance in a good work before their pastor. A pastor without zeal in the Missionary cause, is generally found with a Church folding its arms and doing little or nothing towards the diffusion of Gospel truth; and, on the other hand, let a pastor's own heart be animated by a holy zeal for the conversion of the world to God, and we see sacrifices by his Church, and contributions into the treasury of the Lord, and from quarters before unknown, convincing donors that of a truth it is more blessed to give than to receive; for their very giving becomes a constant source of delight. Oh! that our pastors and ministers could be duly and properly impressed by an unction from on high, with their great responsibility to God, as guides and leaders of the Church in spiritual things upon earth. Then we flatter ourselves we should see and hear them imitating Christ and the apostles by educating the Church, especially the youthful portion of it, in a lively Missionary zeal.

But perhaps in seeeking for excuses, as we are prone to do, some may say—"Yes, we know Christ commanded his Gospel to be preached to the ends of the earth; but we are not preachers. If we were, most readily would we obey." But was the question not asked in direct connection with this very injunction—"How can they preach unless they be sent?" Is there nothing for the most humble and dependent child of God to do in this great and glorious work?—Read the Bible, and find, if you can, the authority to any child, or class of God's children, to remain idle, while the great contest between light and darkness is progressing. Can you not pray, in faith, which God is bound in his own time to answer, that he would raise up, and by his free grace prepare, missionaries of his own selection, to go forth as laborers in the Gospel harvest? and then, of your perishing things of time, can you not aid in supplying his natural wants, and in loosening his hand from temporal pursuits, enable him to give himself entirely to the Lord? And in the language of a deceased servant of the Lord "hold the rope whilst he goes down into the well." And perhaps others may say—"We know it is right to print and circulate the Bible and to send ministers to circulate it in destitute portions of the world, and were we rich we would help to do it; but we are poor;—let those who have more of this world's goods do it."

Now, dear brethren, we are far, very far, from contending all should bestow equally in supporting and circulating the word of God; but we do contend that this excuse, which we regard as very lame, will not stand the test of Scriptural scrutiny. Have you forgotten the widow's mite, and the Divine injunction that every one lay by him in store, according as God hath prospered him? The rule made for the government of the Jews was one-tenth part of their income. Christians, left without a definite rule or law, ought not to give sparingly or grudgingly. Remember the Lord loveth a cheerful giver, and that other saying that "there is that scattereth and yet increaseth." Upon this point, whilst we wish not to be understood as justifying the parsimonious and grudging course of the rich, nor as willing to stand in their place on a coming day, we attempt an illustration of our views of the great advantages to be expected from a systematic course of small donations from those not able to do more, by the narration of one of the incidents of the Welch minister's visit to Liverpool, to attend a Missionary Meeting, already published in some of our religious journals. His address produced such a powerful effect amongst his brethren, that the people of that great commercial city, who saw or heard of it, anxiously inquired what the new preacher had said. "Why," said the Welchman, "I talked to them about the pennies." "The

pennies indeed! and what did you say about the pennies?" "I told them, some of you say, 'we cannot give more than a penny, and what good will a penny do?' As I came over the hills I saw a little rill, and I said—'Rill, where are you going?' 'I am going down to the larger stream.' 'Stream, where are you going?' 'I am going to the river Mersey.' 'Mersey, where are you going?' 'I am going down to Liverpool.' 'And what will you do at Liverpool?' 'I shall take the ships out of the docks at Liverpool, and carry them away to distant portions of the earth, and by and by I shall bring them back, laden with the products of other lands.' And so I say, 'Pennies, where are you going?' 'We are going to the Missionary collection.' 'And Shillings, where are you going?' 'We are going to the Missionary Association.' 'And Sovereigns, where are you going?' 'We are going to the Auxiliary Missionary Society, and when we get there we shall go to London.' 'And when you get to London what will you do?' 'We shall take Missionaries, and Bibles, and carry them to the uttermost ends of the earth; and by and by the wilderness will blossom as the rose, the kingdoms of anti-christ will be destroyed, and the heathen nations converted to God.'"

In conclusion, dear brethren, let us all remember that our stewardships will soon terminate; that in a very brief period we shall have to render an account of the use we have made of the one or five talents, as the case may be, entrusted to our care. Think not that we attach too much importance to the use of means;—charge us not with talking too much about money or other means, in humble reliance upon God to evangelize the world, by extending to all a knowledge of God's word. Whatever improper acts we may have, with the commission of which to reproach ourselves at that great and notable day of the Lord, when the righteous on the right hand of God shall unite in anthems of praise to the Most High, and the wicked, in their bewailings shall be calling upon the rocks and the hills to cover them, no one will regret the little he has done to convert the world to God.

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MINUTES AND PROCEEDINGS

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OF THE

FORTY-SEVENTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE

BETHEL CHURCH, MONTGOMERY COUNTY, N. C.,
OCTOBER 17, 18, 20, 1862.

COMPILED BY T. J. POLK, CLERK.

WADESBORO', N. C.
PRINTED AT THE ARGUS OFFICE.
1862.

MINUTES.

BETHEL, MONTGOMERY Co., October 17, 1862.

The Association met at the time and place appointed.

The Introductory Sermon was delivered by Elder Thomas Mason, from the first clause of the 13th verse of the 4th chapter of Ephesians: "Till we all come in the unity of the faith and of the know- edge of the Son of God."

After a short recess the Delegates assembled, and the business was pened with prayer by Bro. James Jordan.

Letters from the different Churches were read, and names of Dele- ates recorded. A letter from Elder J. Monroe, to the Association as also read.

The Delegates proceeded to elect a Moderator and Clerk for the resent term; which election resulted in the choice of A. Dockery, oderator, and T. J. Polk, Clerk.

Committees were then appointed, viz:

To Arrange the Order of Preaching—Thomas Williams, E. L. arker, B. S. Boyd.

Order of Business—Elder B. G. Covington, J. Jordan, J. A. Nich- son.

Finance—Elder A. E. Bennett, J. A. Nicholson, E. L. Parker.

The Committee on the Order of Business reported. Their report as received, and the Committee discharged.

Reports of Messengers to Sister Associations, viz: Bros. E. L. rker and E. L. Phillips attended the Liberty Association; E. L. rker attended the Yadkin Association. All cordially received.

Corresponding Messengers invited to seats: Present, from Welsh eck Association, H. G. Lucas; from Cedar Creek, D. M. McGu- in; from Brown Creek, Elder S. P. Morton and Uriah Staton; ndy Creek, Elder E. Crutchfield, H. B. Marbry, B. W. Dowd.

n invitation given to visiting Ministers, Elder Thomas Mason sented himself in behalf of Lancaster Village Baptist Meeting- use, and was cordially received.

n motion, adjourned until to-morrow, 9 o'clock. Prayer by El- A. E. Bennett.

SATURDAY MORNING, October 18, 1862.

he Association met according to adjournment. Prayer by Elder mas Mason.

rresponding Messengers appointed to Sister Associations, viz: the Moriah—Elder A. E. Bennett, L. B. Bennett, Elder E. L. is; Brown Creek—T. J. Polk, J. Broadaway, Elder A. P. Stoker- rty—E. L. Phillips, B. H. Carter, E. L. Parker; Cape Fear—El. J. Monroe, R. Monroe, J. McLean; Welsh Neck—Elder B. G

Covington, D. Johnson, Elder J. Monroe; Yadkin—E. L. Parker, Elder B. H. Carter, J. Jordan; Cedar Creek--E. W. Livingston; Sandy Creek—Elder E. L. Phillips, K. M. Owen, Aaron Davis.

On motion, a committee was appointed to take extracts from Elder J. Monroe's Letter, viz: Elders B. G. Covington, E. L. Phillips, Thomas Mason.

The Circular Letter was called for, read, received, and ordered to be appended to the Minutes.

A. Dockery read a report on the Baptist State Convention, and, after appropriate remarks by Elers F. M. Jordan and B. G. Covington, it was adopted, and ordered to be appended to the Minutes.

The next session of this Association will be held with the Church at Brown Creek, Anson county, commencing Friday before the third Sabbath in October next.

A report on Sabbath Schools was read by D. Johnson, and very appropriate remarks were made by Elders F. M. Jordan, Thomas Mason and E. Crutchfield. The report was adopted, and ordered to be appended to the Minutes.

Resolutions relative to Sabbath Schools were offered by Elder B. G. Covington, which were adopted, viz:

1. *Resolved,* That we recommend all Pastors of Churches in this Association to urge the importance of Sabbath Schools.

2. *Resolved,* That parents encourage their children to attend the Sabbath School by going with them.

In the absence of Elder E. L. Davis, who was appointed to preach the Missionary Sermon on Sabbath of this Association, Elder F. M. Jordan was appointed Alternate.

The report on Periodicals was called for, was read by W. M. Bostick, received, and ordered to be appended to the Minutes.

On motion, the following days of fasting and prayer were appointed: The Saturday before the first Sabbath in November, next, and the Friday before the second Sabbath in May next.

The committee on Elder J. Monroe's Letter reported. The report was received, committee discharged, and the Letter ordered to be appended to the Minutes.

Elder Thomas Mason made an appeal in behalf of Lancaster Village Baptist Meeting-House. In response a collection was taken up, amounting to $35 50. [Further collections were taken up on Sunday and Monday, amounting to $10 05. Total, $45 55.]

Elder B. H. Carter was appointed to preach the Introductory Sermon next year; E. L. Phillips, Alternate.

Elder E. L. Davis to preach the Missionary Sermon; J. B. Richardson, Alternate.

The Clerk was ordered to superintend the printing of the Minutes, and to have $10 for his services.

Elder J. Monroe was appointed to read a report on Periodicals next year;

Brother A. Dockery a report on the Baptist State Convention; And W. M. Bostick one on Sabbath Schools.

On motion, a committee was appointed to select a suitable Minister to preach a Doctrinal Sermon, to be delivered on Sabbath of the next session of this Association, viz: D. Johnson, A. Chambers, E. L. Parker.

Adjourned till Monday morning, 9 o'clock.

SABBATH, October 19.

Elder Thos. Mason introduced the services of the day by preaching from Philippians ch. iv, 19: "But my God shall supply all your need, according to his riches in glory by Christ Jesus."

Elder F. M. Jordan preached the 11 o'clock sermon from Haggai ch. i, 2: "Thus speaketh the Lord of hosts, saying, This people say. The time is not come, the time that the Lord's house should be built."

After which a collection was taken up, amounting to $83 60.

At 1 o'clock Elder E. Crutchfield preached from Isaiah ch. xlviii, 18: "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

A collection was then taken up for Army Colporteurage, amounting to $37 85, to be forwarded to Brother J. B. Richardson, agent.

MONDAY MORNING, October 20.

Association met according to adjournment. Prayer by Elder Thomas Mason.

The report on Colporteurage was called for, read by Brother J. Jordan, and, after remarks from Elders B. G. Covington, S. P. Morton, and others, the report was received. [See Colporteur's Report.]

A motion by Elder B. G. Covington to continue the Colporteur, after remarks by several brothers, was carried—to be continued on the following plan, viz:

Report of Committee on Plan of Colporteurage.

1. *Resolved*, That we establish a Depository in some central position in this Association.

2. *Resolved*, That we appoint a Purchasing Agent, whose duty it shall be to purchase salable Religious Books for the Depository.

3. *Resolved*, That every Pastor, and every other Minister, be supplied with books from the Depository, and act as Colporteur wherever he may labor in the bounds of this Association.

4. *Resolved*, That every one selling books shall be required to report quarterly to the Depository Agent, and the Depository Agent annually to the Purchasing Agent, whose duty it shall be to report to the Association.

Committee of Finance called on to report; report received, and Committee discharged.

Delegates appointed to the Baptist State Convention, viz: Elders E. L. Phillips, B. G. Covington, and Bros. I. M. Wilson and S. Altum.

Resolved, That this Association return its thanks to the community and friends about Bethel Church for the hospitable manner in which they have entertained the Association during its session.

On motion, the Association adjourned to the time and place appointed.

Prayer by Elder F. M. Jordan.

A. DOCKERY, *Moderator.*

T. J. Polk, *Clerk.*

REPORT OF THE COMMITTEE OF FINANCE.

Churches.	*Objects contributed to.*	*Total.*
Pee Dee	Minutes, $1 50	$1 50
Gum Spring	Minutes, $1 70	1 70
Wadesboro'	Minutes, $1 50	1 50
Piney Grove	Minutes, $2 25; Home Colporteur, $10 00	12 25
Pleasant Grove	Minutes, $2 00	2 00
Spring Hill	Minutes, $3 75; Home Colporteur, $11 00; Foreign Missions, $19 50; Bibles and Testaments, $24 50.	58 75
Saron	Minutes, $3 40; Home Colporteur, $11 00	14 40
Cartledge's Creek	Minutes, $1 00; Home Colporteur, $5 00; Home Missions, $5 00	11 00
Forks of Little River	Minutes, $2 00	2 00
Bethel	Minutes, $1 50; Bibles and Testaments, 50 cents; Home Missions, $1 00; Foreign Missions, $1 00; Education, 50 cents	4 50
New Union	Minutes, $2 25	2 25
Laurel Hill	Minutes, $1 80	1 80
Blackwood's Chapel	Minutes, $1 50; Home Colporteur, $10 00	11 50
Mount Carmel	Minutes, $2 15	2 15
Hamer's Creek	Minutes, $2 25	2 25
Kendall's	Minutes, $3 00	3 00
Pleasant Grove, Stanly	Minutes, $2 25	2 25
Laurel Hill	Minutes, $1 00	1 00
Silver Spring	Minutes, $1 00	1 00
Dover	Minutes, $3 00	3 00
Mount Moriah	Minutes, $1 50; Bibles and Testaments, $8 50	10 00
Ebenezer	Minutes, $2 75	2 75
Total		$142 55

E. L. PARKER, Chairman.

REPORT ON COLPORTEURAGE.

Your committee, to whom was referred the management, &c., of the Colporteurage, report, that soon after the Association, Elder E. L. Phillips visited eleven Churches in Montgomery, Richmond, and Anson, and collected $25 75, besides some pledges. In December, we met at Blackwood's Chapel, and employed Bro. J. Jordan to visit the Churches in Stanly county. He made his trip the last of March, a very unfavorable time. He was gone nine days, and raised only $15 75. We paid him $1 00 per day for his services. Pledges collected, none. The times have been so very uncertain, and the capital so small, that we have thought proper to make no further purchases of Books. The fact is, such an assortment as we desired could not be had. We have now on hand $46 83. All of which is respectfully submitted.

D. WRIGHT, Chairman.

A LIST OF ORDAINED MINISTERS.

E. L. Davis, Olive Branch P. O.; B. G. Covington, W. M. Bostick, Bostick's Store; E. L. Phillips, Brower's Mills; D. Wright, Troy; A. P. Stoker, Edinboro'; A. E. Bennett and E. C. Morton, Wadesboro'; B. H. Carter, J. W. Littleton, W. Solomon, and C. C. Foreman, Albemarle; J. Monroe, Montpelier.

LICENTIATES.

L. B. Bennett, J. W. Davis, B. K. Pond, J. Broadaway, Wadesboro'; A. G. Caloway, J. Coley, Albemarle; W. W. Russell, Kendall's Store; J. T. Townsend, Mount Gilead; J. Jordan, Troy; J. T. Griffin, Albemarle.

APPENDIX.

LETTER FROM ELDER J. MONROE.

Richmond County, N. C., October 15, 1862.

To the Delegates composing the Pee Dee Baptist Association:

Dearly Beloved Brethren: For the last thirty-five years I have seldom failed to be at the meetings of your body. During that time, O, what changes have I witnessed, both in the Churches and the Association! Venerable Ministers and Deacons, and Fathers and Mothers in our Israel, have passed away to that bourne from whence no traveler has ever returned. Elders D. White, J. Culpeper, sr., Wm. A. Morris, and others in the ministry, where are they? The founders of the Pee Dee Association—where, where are they? We rejoice in the assurance that they compose a part of the great Association in Heaven, where the wicked cease from troubling and the weary are forever at rest.

Owing to my own afflictions, and sickness in my family, I shall fail to be with you at your present session. And the Great Omniscient One only knoweth whether I shall ever see your faces in the flesh. We are living in the days of sore, sore, very sore tribulations. May it be said of us all at last, "These are they which came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."

Ecclesiastical history informs us that the beloved Apostle John lived to a very old age, and when unable either to stand or sit up, as he lay upon his couch he would repeat, over and over again, "Little children, love one another." O, that you, the Delegates from the Churches, might have your souls filled with the love of Christ, which passeth all understanding! Then you will love each other

with pure hearts fervently, and you will have a very pleasant and harmonious and useful session.

"When each can feel his brother's sigh, and with him bear a part,
When sorrow flows from eye to eye, and joy from heart to heart—
When, free from envy, scorn and pride, our wishes all above,
Each can his brother's failings hide, and show a brother's love.
Love is the golden chain that binds the happy souls above,
And he's an heir of heaven that finds his bosom glow with love."

* * * * * * *

And now, may the grace of God the Father, the free and sovereign grace of Jesus the Son, and the sweet fellowship and communion of the Holy Spirit be with you all, amen.

JOHN MONROE.

REPORT ON SABBATH SCHOOLS.

The admonitions of the Bible, that book which lights the pilgrim's pathway from earth to heaven, are so plainly set forth that none need err therein. By the directions of this book the mariner may safely launch upon the broad ocean of time with a reasonable hope of landing on the shores of the city of everlasting rest. The desecration of the holy Sabbath is one of the sins against which the most awful denunciations are pronounced. And as surely as effect follows cause, so surely will the neglect of the study of this book lead to the violation of that command, "Remember the Sabbath day to keep it holy." To guard against a sin so heinous, and so fatal to the best interests of the human family, Sabbath schools were instituted; and experience, beyond doubt, proves that they have been greatly blessed, particularly to the youth of our land. Knowing, as we must, the necessity of training our children in the nurture and admonition of the Lord, how strange that we should neglect the advantages of Sabbath schools. In looking over the Minutes of our time honored Association the painful truth presents itself that so few of our Churches report Sabbath schools. We ought never to forget that upon the children and youth of our land will so soon entirely depend the hope and safety of the Church and country. Admitting the above to be facts, how inconsistent the conduct of that parent, that Church or community, making any pretensions to the observance of religious duties, or even morality itself, who give loose rein to their children on the holy Sabbath by permitting them to desecrate that day by strolling about and forming improper associations, which is the natural tendency of youth.

Have we not reason to fear that the curses denounced against Sabbath breaking, drunkenness, and such like, have been visited upon us as a nation, in the present convulsions of our once peaceful and happy country? Who can doubt, that, if all our statesmen, in years gone by, had been taught from infancy to revere and obey that book, which is the text book of all Sabbath schools, the effusion of blood which is deluging our land—the bitter tears flowing over a whole nation--might have been stayed. Let me then say to all

parents, that if you desire to secure the welfare of your children, teach them to love, reverence and practice the truths of the Bible; and experience proves that Sabbath schools are among the best means to bring about such a result. Permit me especially to recommend to every parent of the Pee Dee Association that plain command of Holy Writ: "Train up a child in the way he should go, and when he is old he will not depart from it."

D. JOHNSON.

REPORT ON PERIODICALS.

We receive with gratitude to Almighty God the Sacred Scriptures, as contained in the Old and New Testaments, as the only rule by which man is to be directed how he may glorify Him, and throughout eternity enjoy His sacred presence; and from this source alone we are taught what man is to believe concerning God, and what duties He requires of man. We are therefore to regard the Bible as the great torchlight, if so to speak, to light up the Christian's pathway from earth to those mansions of rest above prepared for the people of God, as did that bright and beautful star which shone upon the road and guided the Wise Men in the East to the manger where the glorious Redeemer was born. Yet notwithstanding we receive the Holy Bible as the only infallible guide, teaching the divine character of the Saviour, man's wretched and deplorable condition, and the mercies of God in Christ Jesus, we believe that the Great Head of His Church has ordained certain means to enlighten the less informed in reference to the doctrines therein inculcated; and among those means, as we consciencіously hold, is the printing and circulating a religious periodical as one which He has designed to accomplish this great and glorious end. We recollect that a little before our Lord took his final depurture from the abodes of earth, he said to his disciples "Go ye into all the world and preach my gospel to every creature,"—as if to say, Go teach my doctrines to every son and daughter of Adam, that they may be brought to the knowledge of the glorious plan of salvation. These things being true, we heartily recommend the *Bibical Recorder*, published in the city of Raleigh, as being an able and well conducted periodical, and one of very great importance to our denomination, well worthy the support and attention of every Baptist in these Confederate States who may have the interest of the cause of Christ at heart, its mission having ever been to spread the glorious gospel of the Redeemer upon the earth. Although notwithstanding the tyrannical reign of oppression, from which cause the Church of Christ has apparently been shaken to its very centre, still its voice is raised in the defence of her interest, acting as the great battering-ram against the powers of darkness. We then appeal to every member of each Church in this Association to sustain at all hazards the only organ of the denomination in the State. All of which is respectfully submitted.

W. M. BOSTICK.

REPORT ON BAPTIST STATE CONVENTION.

The Baptist Convention of the State of North Carolina originated n the minds of several of the most distinguished members of our lenomination for piety and usefulness in our Church. As an instrunent for the improvement of young ministers, and the diffusion of knowledge of Christ's kingdom, and the salvation of sinners at iome and abroad, a test of thirty-five years practice and experience ias shown it to have been eminently successful. That poor young ninisters have been able to accomplish much more good, that many iouses of worship of the living God have been erected in waste laces, and thousands of souls at home and in foreign lands have een converted from sin to righteousness, by its agency and influnce, none can doubt who have paid attention to the religious intellience of the day. With so many assurances of great good in the ast, inspiring hope in the future, we can but mourn the obstacles etarding our onward progress by the war in which our once happy ountry is now involved. The educational department is suffering y the suspension of our college and other schools, as well as by the onscious duty of many of our young ministers to enter the army; he foreign department by the embarrassment in procuring and emitting the proper funds; the home department by the at least artial derangement of society—and all by a diversion of the mind om the interest of the soul to war and bloodshed in this world.

Trusting, however, that these difficulties are but temporary in their haracter, and that a merciful God will soon remove the lowering nd dark clouds that now overshadow our political horizon, let none espair. The Convention is destined, in the hands of God, to accomlish great good in the future. All should stand up to his glorious aster's work. Keep your armor bright, the machinery in motion, nd God, in his own set time, will bestow the blessing.

The adoption of the following resolutions is recommended:

1. *Resolved,* That the efforts being made to supply the soldiers in ie army with the bread of eternal life, through the instrumentalities f preaching the gospel, and the circulation of tracts and other reliious information, meets our most cordial approbation, and that we ill aid the enterprise by our influence and with our money.

2. *Resolved,* That this Association regards the Baptist State Conntion, in its organization and designs for the universal spread of hrist's gospel, eminently entitled to the undiminished confidence nd esteem of the Baptist denomination, and that we will continue ır representation in that body, and make annual contributions to s funds.

A. DOCKERY.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent, send Christian salutation:

DEARLY BELOVED BRETHREN: The *Holy Sabbath Day* will be our theme on the present occasion. Its Divine institution, its perpetuation to the end of time, the important duties to be performed on that holy season, and the glorious privileges to be enjoyed, will be briefly considered.

The first account we have of the Seventh Day, as a time of holy
est from all secular affairs, we find in the second chapter of the
ook of Genesis, and third verse: "And God blessed the seventh
ay, and sanctified it; because that in it he had rested from all his
ork which God had made." In the moral law of the Ten Com-
andments, engraven by the finger of God upon two tables of stone,
e find the Sabbath rule prominent among the rest: "Remember
e Sabbath day, to keep it holy. Six days shalt thou labor, and do
thy work; but the seventh day is the Sabbath of the Lord thy
od: in it thou shalt not do any work, thou, nor thy son, nor thy
ughter, thy man servant, nor thy maid servant, nor thy cattle, nor
stranger that is within thy gates. For in six days the Lord
de heaven and earth, the sea, and all that in them is, and rested
seventh day: wherefore the Lord blessed the Sabbath day, and
owed it." Exodus xx: 8, 9, 10, 11.

he above passages clearly prove the Sabbath day to be a Divine
itution. It is in the same law in which we are forbidden to kill,
eal, to bear false witness, or to covet anything belonging to our
hbors.

r adorable Redeemer, in his Sermon on the Mount, said: "Think
hat I am come to destroy the law or the prophets: I am not
to destroy, but to fulfill." The Saviour then fulfilled the law,
ified it, and made it honorable, and thus brought in everlasting
eousness, which justifies every believing soul. The law is not
le of salvation, "For by the works of the law shall no flesh be
ed," but it is a rule of practice to all men, and is perpetuated
ontinues in force unto the end of time. The Sabbath rule,
s as binding as any other command of the Divine law, and
be most cheerfully observed by all Christians until the arrival
glorious period, when they will enter upon the enjoyment of
nal Sabbath in Heaven, of which the Sabbath on earth is a
nblem.

will now introduce a number of passages from the Word of
ich clearly show how He regards the violations of this com-
n the part of transgressors, and the promises which He makes
bedient:

while the children of Israel were in the wilderness, they
man that gathered sticks upon the Sabbath day. And they
d him gathering sticks brought him unto Moses and Aaron,
all the congregation. And they put him in ward, because

it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses." Numbers xv: 32–36.

"But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah xvii: 27.

"Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols." Ezekiel xx: 16.

"Thou hast despised mine holy things, and hast profaned my Sabbaths." "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it." Ezekiel xxii: 8, 14.

"I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Hosea ii: 11.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying. When will the new moon be gone that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver." Amos viii: 4, 5, 6.

How solemn and awful are these threatenings of the great Jehovah, uttered against *Sabbath breaking* as well as all other sins. Can it be pleasing to the high, and holy, and Omniscient One, in these latter days, to behold the deliberate and wilful violations of the command to keep holy the Sabbath day? As He is an unchangeable being, must He not look in sore displeasure upon the conduct of many, whilst professing to be the disciples of the meek and lowly Saviour, who are found traveling on the Lord's day. bearing the various productions of their shops and farms to the different markets of the land? In infinite wisdom and mercy the Law Giver has ordained that we shall have *three hundred and thirteen days* of the year to attend to our secular pursuits, and He has appointed *fifty-two days of holy time*, to be specially devoted to his own service. We ought to be altogether satisfied with the arrangement which He has made, being fully assured that it is the best for us with respect to the present world and that which is to come.

We find precious promises made to those who, from proper motives, obey this as well as all other commands: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "Thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house, and within my walls, a place and a name better than of sons and daugh-

ers: I will give them an everlasting name that shall not be cut off." ' Every one that keepeth the Sabbath from polluting it, and taketh iold of my covenant; even them will I bring to my holy mountain, ind make them joyful in my house of prayer." Isaiah lvi: 2, 4, 5, 6, 7. ' If thou turn away thy foot from the Sabbath, from doing thy pleaure on my holy day; and call the Sabbath a delight, the holy of the ord, honorable; and shalt honor Him, not doing thine own ways, ior finding thine own pleasure, nor speaking thine own words; then halt thou delight thyself in the Lord; and I will cause thee to ride ipon the high places of the earth, and feed thee with the heritage of acob thy father: for the mouth of the Lord hath spoken it." Isaiah viii: 13, 14.

If men will not regard all the quotations now made from the Vord of God, neither would they be persuaded, though one should ırise from the dead.

What are the duties to be performed on these days of holy time? Ve have for our imitation the examples left us by Christ and his postles: "And when the Sabbath day was come, he began to each in the synagogue: and many hearing him were astonished." lark vi: 2. "And as his custom was, he went into the synagogue n the Sabbath day, and stood up for to read. And there was delivred unto him the book of the prophet Esaias. And when he had pened the book, he found the place where it was written, The spirit f the Lord is upon me, because He hath anointed me to preach the ospel to the poor." "And all bare him witness, and wondered at ıe gracious words which proceeded out of his mouth." Luke iv: 6–22. "And went into the synagogue on the Sabbath day, and sat own. And after the reading of the law and the prophets the rulers f the synagogue sent unto them, taying, Ye men and brethren, if e have any word of exhortation for the people, say on. Then Paul ood up, and, beckoning with his hand, said, Men of Israel, and ye ıat fear God, give audience." Acts xiii: 14, 15, 16. "Nor yet the oices of the prophets which are read every Sabbath day, they have ılfilled them in condemning Him." Acts xiii: 27. "And when the ews were gone out of the synagogue, the Gentiles besought that ıese words might be preached to them the next Sabbath." "And ıe next Sabbath day came almost the whole city together to hear ıe word of God." Acts xiii: 42, 44.

Dearly beloved brethren, we have, in this Pastoral Letter, quoted ırgely from the Divine oracles, because we prefer that the Almighty hould, in His own Word, utter his threatenings against transgresors—His promises to the obedient—and show to a demonstration lis will touching the employments and privileges of the day.

The various works of the six days being all disposed of and laid side on Saturday night, then early on the first day of the week—he day on which the Saviour arose from the dead—ministers and eople will be prepared to enter into their closets for secret prayer, ıat they may receive wisdom and strength from on high, to enable ıem to know and perform all the will of the Lord. The families

then should be called together to hear "the reading of the law and the prophets," and to bow before the Mercy Seat. After these preparatory exercises, ministers and the people composing their congregations should assemble together to preach the word and to hear of "the unsearchable riches of Christ." Also to invoke the soul-refreshing influences of the Holy Spirit upon themselves, and upon all who desire to worship God in sincerity and truth. Likewise to sing with the spirit and the understanding the songs of Zion; and upon suitable occasions commemorate the dying love of the dear Redeemer.

"To waste the Sabbath hours,
Oh! may we never dare;
Nor taint with thoughts of ours
These sacred days of prayer."

"In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

When these days ef sacred time are scripturally improved, how great and precious the privileges and opportunites enjoyed by all classes. The impenitent are earnestly and affectionately warned to flee from the wrath to come *ere it be too late;* the convicted and truly awakened souls are directed to an almighty Saviour, whose grace is a balm for every wound; and the poor, tempted, sorely afflicted people of the living God receive many consoling assurances that "all things are working for their good," and that in a few more days, or years at most, all their troubles will be over, and they shall begin the enjoyment of an Eternal Sabbath, in a better country than this. J. MONROE.

CHURCHES, PASTORS, &c.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICE.
Forks of Little River	E. Crutchfield	J. Jordan	Troy.
Pee Dee	J. B. Richardson	W. T. Williams	Lilesville.
Spring Hill	J. Monroe	R. Monroe	Montpelier.
Bethel	S. P. Morton	P. P. Ballard	Edinboro'.
Cartledge's Creek	J. Monroe	A. Dockery	Dockery's Store.
Saron	B. G. Covington	J. M. Bostick	Covington.
Brown Creek	B. G. Covington	J. R. Barber	Wadesboro'.
Kendall's	C. W. Besant	E. L. Parker	Kendall's Store.
New Union	J. W. Littleton	T. C. Dunn	Mount Gilead.
Ebenezer	D. Wright	D. McLester	Albemarle.
Gum Spring	J. Monroe	D. Dabbs	Lilesville.
Dover	N. Richardson	L. Allen	Caledonia.
Pleasant Grove, Anson	D. Wright	J. McBride	Pee Dee.
Laurel Hill	D. Wright	A. B. Leach	Troy.
Pleasant Grove, Stanly	S. P. Morton	T. C. Morton	Albemarle.
Blackwood's Chapel	W. G. Bostick	J. Luther	Pekin.
Piney Grove	S. Fincher	T. J. Polk	Wadesboro'.
Mount Carmel	J. W. Littleton	W. A. Morris	Troy.
Mount Moriah	J. Monroe	R. McLean	Alfordsville.
Wadesborough	A. E. Bennett	W. F. Birmingham	Wadesboro'.
Liberty Hill	A. P. Stoker	E. Laton	Albemarle.
Silver Spring		N. M. Maldin	Albemarle.
Hamer's Creek	S. P. Morton	J. T. Townsend	Mount Gilead.

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized	Received by Letter	Restored	Dismissed	Expelled	Dead	White Males	White Females	Colored	Total
Pee Dee	Anson	*Dixon Ingram, *D. Sanders, W. T. Williams				3		4	19	53	38	103
Gum Spring	Do	(By Letter)		2		4	8		16	33	8	57
Wadesborough	Do	A. E. Bennett, *E. C. Morton, *W. F. Birmingham	2									19
Brown Creek	Do	James Barber, *W. H. Huntly, *John Broadaway					5	1	24	47	44	115
Pleasant Grove (1)	Do	*J. Allen, J. H. Watkins, James McBride	3			1	1	1	15	42	66	123
Piney Grove	Do	Silas Fincher, T. J. Polk, *L. B. Bennett, B. S. Boyd	3					1	39	47	14	100
Spring Hill	Richmond	D. Johnson	1	1	1				15	34	81	130
Saron	Do	G. M. Covington, J. D. Green, J. A. Nicholson	3				3	3	32	60	29	121
Cartledge's Creek	Do	*S. Bostick, A. Dockery						2	10	13	16	39
Forks of Little River	Montgomery	*I. Suggs, Spencer Altum, Jas. Jordan, H. Crowder						2	30	51	4	85
Bethel	Do	D. Morton, G. M. Ballard, T. Williams				6	2	6	23	40	28	91
New Union	Do	Wm. Haywood, James Bird, *A. McRay	3	6				2	23	52	4	79
Laurel Hill	Do	*L. Simmons, Isaac Smith, A. Wright			1		1		14	27	5	46
Blackwood's Chapel	Do	A. W. Chambers, *J. Luther							12	20	7	39
Mount Carmel	Do	*John Morris, sr., W. A. Morris, *John A. Huusucker		1		4	1	1	17	22		39
Hamer's Creek	Do	Elder A. P. Stoker, C. Bird, Isaac McLendon		2					11	16	8	35
Kendall's	Stanly	B. H. Carter, *S. S. Stone, *I. Caloway, E. L. Parker		1		2						89
Pleasant Grove (2)	Do	*I. Coley, *J. T. Griffin, J. Hathcock							16	31		47
Ebenezer	Do	*J. R. Littleton, *A. G. Caloway, G. W. Caloway	1					1	13	33	16	62
Liberty Hill	Do	*William Solomon, Elisha Laton, *A. Biles	1				1	1	6	15		21
Silver Spring	Do	C. C. Foreman										
Dover	Moore	K. M. Owen, *Lockey Allen, Elder E. L. Phillips	5					2	29	85	6	130
Mount Moriah	Robeson	(By Letter)	11						11	28	15	54
		* Absentees.	30	13	2	20	22	27	375	749	389	1624

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MINUTES AND PROCEEDINGS

OF THE

FIFTIETH ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH

SARON CHURCH, RICHMOND COUNTY, N. C.,
OCTOBER 13—16, 1865.

MINUTES

AND

PROCEEDINGS

OF THE

FIFTIETH ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH

SARON CHURCH, RICHMOND COUNTH, N. C.,
OCTOBER 13—16, 1865.

COMPILED BY T. J. POLK, CLERK.

WADESBORO', N. C.:
PRINTED AT THE ARGUS OFFICE.
1865.

MINUTES.

SARON, RICHMOND COUNTY, *October* 13, 1865.

The Association met at the time and place appointed. In the absence of Elder A. E. Bennett, who was appointed at the last meeting of the Association to preach the Introductory Sermon, Elder B. G. Covington preached it, from Romans i. and part of the 16th verse: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

After half an hour's recess the Delegates assembled, and the business was opened with prayer by Elder J. B. Richardson.

Letters from the different Churches were read, and names of Delegates recorded.

Elder J. Monroe was elected Moderator, and T. J. Polk, Clerk, for the next year.

The Swift Island and Mount Olive Churches were admitted into the Association.

Committees were then appointed, viz:

To Arrange the Order of Preaching—D. Johnson, J. Allen, with the Deacons of the Church.

Order of Business—Elders W. S. McDiarmid and W. M. Bostick, with the Moderator and Clerk.

On Church Letters—Elders J. T. Townsend, D. Wright and J. A. Barber.

Finance—W. T. Williams, B. Sanders, and D. McNeill.

Upon invitation given to Ministering Brethren, not Delegates, to seats with us, Elders B. G. Covington, J. B. Richardson, and Noah Richardson accepted.

Corresponding Letters were received from the Brown Creek and Cedar Creek Associations. H. G. Lucas, Corresponding Messenger from Welsh Neck Association, who was present, was received and invited to a seat.

Adjourned till Saturday morning, 10 o'clock.

SATURDAY MORNING, *October* 14.

The Association met according to adjournment. Prayer by Elder B. H. Carter.

The Committee on the Order of Business reported. Report received and adopted.

Reports of Messengers to sister Associations called for. No attendance.

The report on Church Letters was read and adopted.

Reports of Messengers to the Baptist State Convention called for. No attendance.

The report on Sabbath Schools called for. None.

On motion, a committee was appointed to prepare a report on Sabbath Schools, and report Monday morning, viz: Elders J. B. Richardson, W. M. Bostick, W. S. McDiarmid, B. G. Covington and D. Johnson.

The report on Periodicals was read, approved, and ordered to be appended to the Minutes.

The report on Temperance was read, approved, and ordered to be appended to the Minutes.

The report on the Baptist State Convention was read, approved, and ordered to be appended to the Minutes.

On motion, a committee of three was appointed to prepare an answer to the Query on Temperance, viz: Elder W. M. Bostick, D. Johnson, W. F. Birmingham.

The Association then took a recess of one hour.

Saturday afternoon Session.—Prayer by Elder E. L. Phillips.

The report on the Query on Temperance was read, approved and adopted. (See annexed the Query and Report on Temperance.)

In the letter from Pleasant Grove Church, Stanly county, is the following query: "We pray the Association to set forth in her next Minutes if she considers the Washing of Feet a sacred institution, initiated into the Apostolic Church." The following committee was appointed to prepare an answer, viz: Elders D. Wright, B. G. Covington, J. Monroe.

Corresponding Messengers appointed to sister Associations, viz: To the Moriah—Elders E. L. Davis, J. W. Davis; Brown Creek—J. A. Barber, T. J. Polk; Liberty—Elders E. L. Phillips, A. P. Stoker; Cape Fear—Duncan Monroe, D. Monroe; Welsh Neck—Elder J. T. Townsend, I. M. Wilson, J. W. Dunn; Cedar Creek—D. Johnson, D. W. Livingston; Sandy Creek—Elders E. L. Phillips, D. Wright, and W. B. Owen; Yadkin—A. A. Leach, W. W. Russell, and Elder C. C. Foreman.

The next meeting of the Association was appointed to be held with the Mount Olive Church, Stanly county, on Friday before the third Sabbath in October, 1866.

The Committee on Finance reported. Report received, and committee discharged.

Adjourned until Monday morning, 9 o'clock.

SABBATH, October 15th.

At 10 o'clock, a. m., Elder W. S. McDiarmid preached on the Power of Christian Faith, as exhibited in the life of Moses—Hebrews xi., 24—26. Elder J. Monroe preached the Missionary Sermon, from Isaiah ii., 2—4, and Micah iv., 1—4.

After an hour's intermission, the congregation having been assembled by singing, and as the congregation had been disturbed at the close of the Missionary Sermon by rain, a collection was taken up for Missions, amounting to $30 in "currency." After which

Elder N. Richardson preached to a large and attentive congregation from I. John iii., 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

MONDAY MORNING, *October 16th.*

Association met according to adjournment. Prayer by Elder J. T. Townsend.

The report on Sabbath Schools was called for, read, adopted, and ordered to be appended to the Minutes.

On motion, a Board of Seven was appointed as a Sunday School Board, viz: Elders B. G. Covington, E. L. Phillips, W. M. Bostick, H. Morton, D. Johnson, F. B. Flake, and T. J. Polk; to meet with Bethel Church, the first Sabbath in January next.

Elder W. M. Bostick was appointed to preach the Introductory Sermon next year—Elder J. W. Davis, alternate.

Elder E. L. Davis was appointed to preach the Missionary Sermon—Elder W. S. McDiarmid, alternate.

Bro. D. McNeill to write the next Circular.

Elder W. S. McDiarmid to write on the Baptist State Convention.

Elder W. M. Bostick on Periodicals.

Elder E. L. Phillips on Sabbath Schools.

Bro. D. Johnson on Temperance.

The report on Washing Feet was called for, read, approved, and ordered to be appended to the Minutes. (See Appendix.)

The first Saturday in January, the first Saturday in April, the first Saturday in July, and the first Saturday in October, were appointed as days of fasting, humiliation and prayer, for the outpouring of God's holy spirit upon the churches that compose this Association. It is earnestly requested that the above named days be observed by all the members of the different churches.

On motion, the Constitution was so altered as to strike out all old churches that have ceased connection with this Association, and insert the names of those that have applied for admission.

The Clerk was directed to superintend the printing of the Minutes, and have for his services $10.

On motion, it was ordered that the Pastors of the different churches lay before their congregations the propriety of aiding in the support of the Wadesboro' Church, and that they take up collections for the same and forward them to the Clerk of said Church as soon as possible.

On motion, a committee of three was appointed to revise the Constitution, and report at the next meeting of the Association, viz: Elder J. Monroe, and D. Johnson and D. McNeill.

Elder W. S. McDiarmid offered a preamble and resolution relative to the education and training of candidates for the ministry; which were adopted, and ordered to be appended to the Minutes.

Elders E. L. Phillips and W. S. McDiarmid were appointed delegates to the Baptist State Convention.

On motion, the money in the hands of Elder D. Wright was directed to be loaned to the Board of Sabbath Schools, to be returned at the next meeting of the Association if required.

A vote of thanks was given to the members of the Church, and the people of the neighborhood, in which the Association was held, for their hospitable entertainment.

Thus ended the Fiftieth Session of the Pee Dee Association, held with the Church at Saron, Richmond county, N. C.

J. MONROE, *Moderator*.

T. J. POLK, *Clerk*.

APPENDIX.

MINISTERIAL QUALIFICATION.

Whereas, the age in which we live demands an educated ministry; and whereas, the intellectual, as well as the theological, training of our ministers has heretofore been neglected to the reproach of the Denomination and to the great hindrance of the gospel of Christ.: Therefore,

Resolved, That we earnestly advise our churches to see that all young men designed for the holy ministry have a thorough acquaintance with the ordinary branches of an English education, and some general knowledge of theology, before being licensed to preach the gospel.

REPORT ON WASHING FEET.

The committee to whom was referred the query from the church at Pleasant Grove report briefly as follows: In Eastern countries it was customary for persons to wear sandals, or a kind of shoe soles, and in traveling their feet became very dusty, and it was very refreshing to have them washed after a long and wearisome journey. It was the office of a servant to meet guests at the door with a basin of water and wash their feet. Christ, taking this office upon himself, washed his disciple's feet, teaching them a lesson both of kindness and humility. If your committee were visited by a weary, barefooted disciple they would cheerfully wash his feet; but if the disciple were cold, wet and hungry it would be our duty to warm him, dry his clothes, and feed him, instead of washing his feet. We conceive that the above is the meaning of the Divine precept, and that feet washing is not an ordinance to be observed in the Church, but ought to be in prayer or social gatherings.

REPORT ON THE STATE OF THE CHURCHES.

The Committee on Church Letters report as follows: While some of the churches complain of coldness and indifference, we rejoice to know that others have been greatly revived. We find that Spring-Hill, Dover, Mount Carmel, Mount Olive, Silver Spring and Hamer's Creek have enjoyed gracious revivals and ingatherings of souls, while the other churches composing the Association complain of sorrowful hearts and coldness, but are enjoying peace, and manifest a great desire for refreshment from the presence of the Lord. We would recommend that all the churches do all they can to establish and carry on weekly prayer meetings. Respectfully submitted:

J. A. BARBER.

REPORT ON SABBATH SCHOOLS.

The committee to whom it was assigned to prepare a report on Sabbath Schools would respectfully submit the following:

We regret to say that the subject of Sabbath Schools is shamefully neglected by our churches. Most of them are making no effort at all to sustain Sabbath Schools, and the few that do seem to meet with comparatively little success. What we need is a well matured and systematic *plan*, which will produce concert of action and combination of effort among our churches. As the best that occurs to us we would respectfully recommend the following: Let a Board be appointed, consisting of seven intelligent and discreet brethren, to superintend operations, to cause the establishment of a Sabbath School in each church in the Association, and at such other places within our bounds they may deem expedient; to aid in the procurring of the necessary books, employ agents to visit the churches, deliver lectures, assist in the organization of schools, &c. That this Board shall meet at Bethel church on the first Saturday in January next to make arrangements for the efficient discharge of the duties herein prescribed. And that Pastors be requested to bring the subject before their congregations at their earliest convenience, and send to some member of the Board, before the meeting at Bethel, whatever funds they may be able to raise for the objects of the Board. We also recommend that the churches be requested to send up to the next Association whatever funds they may be able to raise for this purpose; which contributions shall constitute a Sabbath School Fund, to be placed in the hands of the Board above recommended, and expended by them in carrying out the objects of their appointment.

W. S. McDIARMID,
For the Committee.

REPORT ON TEMPERANCE.

Your Committee on Temperance respectfully beg leave to submit the fol- owing report:

Notwithstanding the cause of Temperance is everywhere admitted to be of reat importance, yet it is still too much neglected. Why this is so is a mys- ery beyond our comprehension. We see on every side the baneful effects of the indulgence in strong drink, yet we fold our arms, shut our eyes, and seem content to leave our youths exposed to the temptations that surround them. Let us look around and among the members of our churches. Are there not ome who use this soul destroying monster to excess, and who are seen visiting ere it is kept for sale? What lights are these to the world, the young and ing generation, and what dull and slothful members of the Church? Are they ristians? The Word of Truth tells us no drunkard shall enter the gdom of Heaven, and wo unto them that are mighty to drink wine, and of strength to mingle strong drink. Brethren, is it not time that we, who profess to be the followers of our Lord and Saviour Jesus Christ, were at our post to put down this great and mighty evil—this evil that has caused so much distress in our churches and country? Only a few years ago the healthy and improved tone of society was such that the common restraints of a well regulated state of society were found sufficient to check the great and common evil—intemperance. No habit would more speedily or effectually exclude a man from the circles of respectability and social refinement than yielding to the ruinous and self-degrading practice. But, alas! how changed! The floodgates of drunkenness and other vicious habits are thrown open, and the Church is threatened to be subjugated! Can we stand idlely by without asking ourselves the simple question, What is our duty? Let us, one and all, unite in putting our shoulders to the wheel, and role back this great and accursed evil by our example, by our reproof, and all the powers that are within us. Venerable fathers in Christ, as you stand trembling on the brink of time, tell your children that no drunkard shall inherit the kingdom of Heaven! Heralds of the Cross, proclaim it in thunder tones to your congregations! Young disciples, remember that thou mayest rejoice in thy youth, and walk in the ways of thine heart, and in the light of thine eyes; but know that for all these things God will bring thee into judgment.

Your committee respectfully submit the following question for your consideration:

What course should be pursued by a Baptist Church towards a mer who habitually uses ardent spirit as a beverage, or engages in its manufa for other than medical purposes, or resorts to places where spirits are ma factured, sold or drank as a beverage?

T. J. POLK.

Your committee, to whom was referred the above query, recommend tha such members should be first expostulated with, and if they persist in thei course that they be expelled from the fellowship of the Church.

W. M. BOSTWICK, *Chairman.*

ON RELIGIOUS PERIODICALS.

The importance of refined and instructive literature for the cultivation a improvement of society is a fact too well established to require the lucidat Reading, to the intelligent mind, becomes almost as indispensable to its c fort and well being as food for the nourishment of the body. The adve the weekly newspaper or monthly pamphlet into the family is a sour great rejoicing to its inmates. It may, indeed, be regarded to them a ' of reason and a flow of soul." They eagerly devour its contents—refle ponder over them until the mind assimilates to and takes its bent or cas the reading in which it is indulged.

There is no surer criterion by which to judge the mind or tastes of an individual than by the books or papers with which his library is stored. It is an old adage that "a man is known by the company he keeps," which is fully as applicable in point of our reading as our personal associations.

How important, then, it is that only the purest and best literature shoul be admitted into the household. And as high as spiritual concerns are abo temporal, just so high ought the religious periodical to be esteemed abov secular. For if to the secular journal we look for the world's by ings—its revolutions and changes—its wars, and storms,

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MINUTES

OF THE

FIFTY-FOURTH ANNUAL SESSION

OF THE

PEE DEE ASSOCIATION,

HELD WITH

New Union Church, Montgomery Co., N. C.,

OCTOBER 15—16, 1869.

WADESBORO':
PRINTED AT THE ARGUS OFFICE;
1869.

PROCEEDINGS.

New Union Church, October 15, 1869.

The Association met according to adjournment.

Elder A. E. Bennett preached the Introductory Sermon at 11 o'clock from the 12th c. of Luke, 40 v.; after which a recess of one hour was taken to partake of the good things prepared by the hospitable brethren and friends.

As the former Moderator and Clerk were not present, Elder B. G. Covington was appointed Moderator, *protem,* and T. J. Polk Clerk.

Letters from the different Churches were read, and names of delegates enrolled.

Election was then held for Moderator and Clerk, which resulted n the choice of Elder B. G. Covington, Moderator, and T. J. Polk, Clerk.

Application was then made by the Red Hill church, near Ansonville, for admission, and unanimously granted.

The following committee were then appointed:

Order of Preaching.—Elder D. Wright, with the Pastor and Deacons of the New Union church.

On Church Letters.—Elders W. S. McDiarmid, A. E. Bennett, nd W. M. Bostick.

Invitation being given to visiting brethren, T. J. Polk and B. S. oyd were cordially received from Pine Grove Church.

Invitation was given to corresponding messengers.

A letter was received from the Rocky River Association, Elder . M. Jordan and John Jordan, from the Bulah Association, and lder J. T. Townsend, from the Welsh Neck.

Adjourned to early candle-light Friday Night. Prayer by Elder . M. Jordan.

Night Session.

The Association met according to adjournment. Prayer by Elder . M. Bostick.

The committee on the Order of Business reported, report received and committee discharged.

Report of Messengers to sister Associations called for. Elder A. E. Bennett reported. He attended the Brown Creek; Elders J. W. Dunn and D. Wright, the Liberty; Elder B. G. Covington, the Cape Fear. All were cordially received. Brother Covington informed us that the Cape Fear was doing a great work in aid of missions, and encouraged the visiting of Associations. Elder F. M. Jordan also stated that the churches in the Bulah Association were doing more in the benevolent cause than they did before the war.

The report of the Missionary Board was called for, and deferred till to-morrow night to be the first item.

The report on Ministerial Support read, received, and ordered to appear in the minutes.

WHEREAS, a resolution was adopted at the last meeting of our Association, appointing two committees with reference to licensing and ordaining ministers, which resolution we believe will fail to accomplish the end for which it was intended, therefore,

Resolved, That we dispense with these two committees, and recommend to all the churches of this Association that, in calling a presbyter, to ordain any brother, they be very careful to call the most experienced and orthodox of our ministers.

Resolved, That we recommend to all the churches in this Association to be very careful in selecting an experienced and orthodox Presbytery to examine all candidates for ordination.

Adjourned to 9 o'clock Saturday morning. Prayer by Elder J. T. Townsend.

SATURDAY MORNING.

The Association met according to adjournment. Prayer by Elder A. E. Bennett.

Invitation was again given to corresponding messengers from the SandyCreek Association; brethren J. B. Sullivan, A. S. McIntosh, were cordially received.

The report on Periodicals was called for—neither, the writer or report, appeared. Elders W. S. McDiarmid and W. M. Bostick were appointed to prepare a report.

The following committee, on Resolutions and Petitions, was appointed: Elder W. M. Bostick and brother W. R. Covington.

Corresponding Messengers to sister Associations were appointed.

To the Bulah, Elders B. G. Covington, James Jordan, W. S. McDiarmid.

Liberty. Elders W. M. Bostick, A. E. Bennett, D. A. Wright.

Rocky River, Elders W. M. Bostick, J. W. Dunn.

(On motion, the Association authorized any member, who may find it convenient to do so, to attend any of the Associations with whom we correspond.)

Yadkin, no appointment made.

Sandy Creek, Elders W. S. McDiarmid, W. M. Bostick, and brother S. T. Usher.

Cedar Creek, brother D. W. Livingston, R. A. Johnson.

Cape Fear, Elders J. Monroe, B. S. Covington, and brethern A. Dockery, R. A. Johnson, D. Johnson.

Welsh Neck, brothers B. C. Covington, J. M. Johnson.

Brown Creek. A. E. Bennett, B. Saunders, B. G. Covington, J. W. Dunn, T. J. Polk.

To the Baptist State Covention, Elders James Jordan, W. M. Bostick, W. S. McDiarmid.

To write on Systematical Resources, D. McNeill.

On Sabbath Schools, W. L. Wright.

On Periodicals, A. Dockery.

To Preach the Introductory Sermon, Elder John Monroe, James Jordan, alternate.

To preach the Missionary Sermon, Elder W. M. Bostick, W. S. McDiarmid, alternate.

The following resolution was adopted on Systematical Benevolence:

Resolved, That our churches be earnestly recommended to adopt some systematic plan of Benevolence; and that all pastors, having charge of churches within our bounds, be requested to insist upon the adoption of this recommendation. We further recommend that the churches send up to each meeting of the Association a tabular statement, setting forth the amount contributed by them for objects of benevolence, and the amount of salary paid their pastors during the associational year.

The Association then adjourned for one hour. Prayer by W. S. McDiarmid.

SATURDAY EVENING.

Prayer by Elder James Jordan.

To write a Circular Letter for next year, Elder B. G. Covington.

To write on the Baptist State Convention, the delegate or delegates who may attend the same.

The Report on Periodicals was called for, received, and ordered to appear in the Minutes.

The committee on Periodicals report:

That there is among our members a shameful negligence in the support of our State denominational organ, the *Biblical Recorder*, so ably conducted by our diligent and zealous brother, J. H. Mills, and which should be the pride of our denomination and worthy of our most earnest and zealous patronage and support. We urge our brethren to come up and sustain brother Mills in his noble efforts to furnish us a paper of which any denomination might be proud.

We cannot too strongly recommend the *Child's Delight* as a most excellent Child's paper.

The report on Church Letters was received and adopted. The committee report:

That, while some churches complain of coldness, Spring Hill, Saron, and Hamer Creek report revivals of religion in their respective churches, Bethel, Mt. Carmel, Hamer Creek, Red Hill, Laurel Hill, Spring Hill—increasing Sabbath Schools. Also, Blackwood's Chapel.

Brethren M. Davis, P. C. Riley, and M. J. Leach from the Liberty Association were cordially received as correspondents.

The next meeting of the Association is to be held with Pleasant Grove church, Anson county, commencing Friday before the third Sabbath in October, at 11 o'clock.

The Finance Committee reported, report received, and Committee discharged.

On application letters were granted to Kendall's and Liberty Hill churches to unite with the Rocky River Association.

A letter from a colored church at Cartledge's Creek was read, asking for information, on which a resolution was offered and approved.

Resolved, That we have heard, with satisfaction and much gratification, a letter from the colored church at Cartledges Creek; that we assure them of our warmest christian sympathy, and will cheerfully give them the benefit of any assistance or advice.

A standing committee was then appointed to answer any letter from this or any other colored church in the bounds of this Association, giving the necessary information.

Committee: Elders John Monroe, B. G. Covington and brother A. Dockery.

A vote of thanks was given to the members of New Union church and neighborhood, for their kindness and hospitality. Thanks were also tendered to the Clerk and Moderator.

Adjourned to early candle light Saturday night.

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SATURDAY NIGHT.

Prayer by Elder H. Morton.

By special order the Missionary Board was called on to report, report received and adopted.

On motion, a collection was taken up for the support of Elder W. H. Jordan as Missionary in the bounds of this Associtian for the next year. The whole amount pledged was one hundred and thirty-eight dollars and forty-five cents—seventy-five dollars and ninety-five cents of this paid. As the amount for Minutes is smaller than usual, and it will take a considerable space to give all the names, the Clerk will hold the list and return it to Elder W. H. Jordan or to the committee which was appointed to take charge of this matter.

On motion, the following brethren were appointed a committee on Missions: Elder John Monroe, brothers D. Johnson. D. W. Livingston, John B. Covington, A. Dockery; and the funds raised to be forwarded to said committee.

The report on Church Letters read and adoptep.

On motion, the subject of Sabbath Schools was placed in the hands of the above named Missionary Board and the one who may be employed to ride.

The pledge of the Association to brother McLendon last year was taken up and the sum of twenty-nine dollars subscribed. Pledged as follows: Pleasant Grove, $15; Saron, $5; Cartledges Creek. $5; Forks of Little River, $2.50: Bethel, $10; New Union, $5; Blackwood's Chapel, $5; Dover, $5; Spring Hill, $15; all not paid, $17; paid, total, $79.

On motion, a committee was appointed to labor with the church at Forks of Little River to adjust a difficulty existing. Committee, W. S. McDiarmid, J. W. Luther.

A resolution was adopted in relation to the ordination of Ministers.

On motion, the following committee was appointed to meet with he church at Cedar Creek to adjust a difficulty between D. Ingram nd the church: Elders J. Monroe and A. E. Bennett, and brother ohn B. Covington. The Missionary was requested to assist.

On motion, Elder W. S. McDiarmid took charge of the money ontributed to brother McLendon.

It was ordered that the Clerk have the Minutes printed, and have r his services $8.

On motion, the Association adjourned to meet with the Pleasant ove church, Anson county. Prayer by Elder F. M. Jordan.

T. J. Polk, *Clerk.* B. G. COVINGTON, Moderator,

SABBATH, October 17.

At 9 o'clock the Association and congregation assembled under the harbor in a missionary mass meeting. Services were opened by Elder F. M. Jordan, who made some very pointed remarks, showing the necessity and obligations of all to give to the support of the gospel; after which a collection was taken up amounting to $41.88. Elder B. G. Covington then preached on the doctrine of election, text Ephesians, 16 chap. 4 v. After an intermission of one hour, Elder F. M. Jordan preached, text Mark 16 chap., 15 and 16 vs.

MODERATOR AND CLERK.

P. S. I feel that too much cannot be said of the good and hospitable brethren and friends that attended at New Union for the support of the Association, especially that good old brother W. A. Jordan, with whom it was our good fortune to put up. It seems that his whole soul wasengaged in the work of trying to make all pleasant. May the Lord greatly reward him and his estimable lady in this life and that which is to come.

CLERK.

APPENDIX.

MINISTERIAL SUPPORT.

It is unnecessary to present any extended or elaborate reasoning to prove that they who "preach the gospel should live of the gospel;" the teachings of reason and the requirements of revelation are so plain and concise that they may be easily comprehended by minds of ordinary capacities.

Still, it must be apparent to all, that there is, on the part of the churches generally, a lamentable deficiency in furnishing an adequate support to those who minister to them in holy things. Without endeavoring to enumerate all the causes which produce this result one, perhaps the principal one, may be mentioned. It is the want of a proper appreciation of a pious, devoted, and efficient ministry. Such a ministry cannot be easily overestimated. In the language of another, "It is God's leading appointment for the extension of his kingdom and for the recovery of a fallen world. When has religion prospered in its absence? It is to the other means of grace what the sun is to the solar system, the centre around which they revolve, and to which they are subordinate." If the full importance of such a ministry, and its revelation to the growth, progress, and advancement of the kingdom of Christ, were more generally felt and realized the number of ministers who would be under the necessity of engaging in secular pursuits in order to furnish themselves and families with the means of support, would be greatly diminished. It is not necessary to prove to close and attentive observers, that a secularized ministry, must necessarily be a comparatively inefficient ministry. In order to guard against misapprehension it may be necessary to observe that in speaking of efficiency as an attribute of the ministry reference is had only to its instrumental powers and its adaptedness to accomplish the end for which it was instituted. As a general thing, one profession is enough for any man, and the instances are rare in which any one can succeed in two or more. Ministers are only men; their tastes, sentiments, and sympathies, as respects the comforts, conveniences, and social habits of life, are not essentially different from those of the majority who attend upon their ministrations. They can feel the privations and disappointments which poverty imposes as keenly as others. If they have families they wish them to enjoy a sufficiency of the comforts of life and the advantages of education. There are, doubtless, some who can sympathize with the preacher who, on one occasion, before entering the pulpit, borrowed a dollar from one of the members of his church. At the close of the service he returned it to its owner. The latter expressed his surprise, when the preacher replied that he could preach better when he had money in his pocket. Such are some of the teachings of reason and observation. Those who wish to examine the teachings of revelation, on the subject, are referred to 1st Corinthians, 9th c. Probably it may not be amiss to observe that Paul, who wrote more largely on Ministerial Support than any of the sacred writers, had no family to provide for. He was what is now known in commen parlance as an "old bachelor." This fact may, or may not add force to his reasoning on the subject. Finally, and seriously, if the churches desire better preaching, and desire to enjoy it better, let them try and see if this result cannot be brought about by giving their ministers more liberal compensation for their services.

All of which is respectfully submitted. ROBERT MONROE.

TO THE MISSIONARY BOARD OF THE PEE DEE ASSOCIATON.

DEAR BRETHREN: In conformity with your directions, I commenced traveling on the 10th day of December and travelled 27 days and about 270 miles. I visited 88 families, preached 11 sermons, and held several prayer meetings. During the past quarter my labors were confined chiefly to the churches. I found christians generally more deeply interested in the subject of religion than I anticipated; but there is a multitude of people within our bounds that "care for none of these things;" and many, even within less than a mile of our churches, who never hear the gospel. We must carry the gospel to these people and show them that we feel an interest in the welfare of their souls. These people can be easily interested in the subject, and, by proper care and attention, they will soon become a church-going people. Brethren, this is our time to work:

B. G. COVINGTON, MISSIONARY.

REPORT ON FINANCES.

	HOME MISSIONS.	FOR'N MISSIONS.	MINUTES.
Pee Dee Church,	$......,	$......,	$1 50
Gum Spring,	..... ,	......,	1 25
Wadesboro',	......,	......,	
Brown Creek,	......,	......,	1 50
Pleasant Grove,	......;	......,	2 10
Piney Grove,	......,	......,	1 50
Saren,	......,	......,	1 55
Cartledges Creek,	5 00,	......,	3 00
Forks of Little River,	.. ...,	......,	2 25
Bethel,	......,	......,	2 00
New Union,	......,	......,	4 00
Laurel Hill,	..... ,	......,	1 75
Blackwood's Chapel,	......,	......,	1 50
Mount Carmel,	......,	......,	1 00
Hamer Creek,	......,	......,	2 00
Swift Island,	......,	......,	......
Kendall's,	......,	......,	1 60
Dover,	......,	......,	2 60
Mount Moriah,	......,	......,	2 00
Spring Hill,	17 90,	......,	3 00
W. R. Covington,	1 00,	......,	......
Red Hill,	1 00,	1 00,	2 00
Total,	$24 90.	$1 00.	$38 10

CHURCHES.	COUNTIES.	NAMES OF DELEGATES.	Baptized,	Rec'd by letter.	Restored,	Expelled,	Dismissed,	Dead,	White Males,	White Females,	Colored,	Total,
Pee Dee,	Anson,	B. Saunders, B. R. Liles, W. T. Williams	11	...	...	1	...	1	19	48	22	89
Gum Spring,	do.	J. C. Henry, J. D. Williams J. Brooks	...	...	...	2	...	...	22	70	15	107
Wadesboro',	do.	Not Represented	...	...	...	...	...	...	......	......	......	....
Brown Creek,	do.	W C Staton, J M Flake, W S Barber,	...	...	...	1	4	...	15	55	47	117
Pleasant Grove,	do.	H. Allen	...	...	...	3	3	...	20	46	......	66
Piney Grove,	do.	Not Represented	...	...	...	3	1	1	24	36	20	80
Red Hill.	do.	A E Bennett, S W Turner, J Martin	...	...	...	...	..	...	8	9	......	17
Saron,	Richmond,	W Covington, J Webb W Townsend	1	...	...	3	...	...	29	63	......	92
Cartledge's Creek.	do.	B Covington P Mason, T Covington.	...	...	...	...	...	...	21	27	.....	48
Spring Hill,	do.	W S McDiarmid, P McMillan, R A Johnson	9	...	...	...	...	...	20	42	.....	62
Forks of L. River.	Montgomery,	J Sugs, J Jordan, D Wright	...	3	...	3	9	...	17	42	2	61
Bethel,	do.	S M Ballard, S W Gardner, J W Dunn	4	1	...	2	3	...	26	49	26	101
New Union.	do.	W Haywood, T F Haywood, T C Dunn	3	1	...	1	...	2	39	61	4	104
Laurel Hill,	do.	M M Leach, A Wright, L Deaton	7	6	...	2	11	1	16	38	17	71
Blackwood's Chapel.	do.	G M Covington, W M Bostick S T Usher	...	1	...	...	...	...	11	25	10	47
Mount Carmel,	do.	N Jenkins, P Henly, L Jenkins	...	1	1	5	5	...	18	33	......	51
Hamer's Creek,	do.	W M Ballard, W Frasure, W N Richardson	...	...	...	...	3	...	21	35	8	64
Swift Island,	do.	C C Hilliard, L Robertson, J Warner.	...	...	...	..	...	1	6	8	8	22
Kendall's	Stanly,	S S Stone, J Calaway, B Clayton	...	...	...	...	...	...	15	37	7	59
Liberty Hill,	do.	W Solomon, W S Solomon. J D Malden	4	...	1	...	2	...	9	14	......	23
Dover,	Moore,	H Miller, N Miller, J Deaton	9	2	...	5	7	...	33	93	6	132
Mount Moriah,	Robeson,	By Letter	...	...	...	...	...	...	13	27	14	54

A STERLING FAMILY NEWSPAPER,

THE

NORTH CAROLINA ARGUS,

PUBLISHED WEEKLY, AT WADESBORO', N.

BY

D. McNEILL, Editor and Proprietor,

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MIN

OF THE

FIFTY-FIFTH ANNUAL SESSION

OF THE

PEE DEE ASSOCIATION,

HELD WITH

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PLEASANT GROVE CHURCH, ANSON CO., N. C.

OCTOBER 15—16, 1870.

N. C. ARGUS PRINT, WADESBORO.

PROCEEDINGS.

PLEASANT GROVE CHURCH, Oct. 14th, 1870.

The Association met according to adjournment.

Elder James Jordan preached the Introductory Sermon at 11 clock from the 13th chap'r and 10th v. of Romans: "Love work- h no ill to his neighbor."

After a short recess the Association met, and was called to order y Elder W H. Jordan, Moderator *pro tem.*

Letters from the different churches were read, and names of dele- ates enrolled.

The Ebenezer church, which had been granted a letter of dismis- on to unite with some other association, upon reconsideration re- irned the letter and was received with letter and delegates.

Election was then held for Moderator and Clerk, which resulted the election of Elder W. H. Jordan, Moderator, and T. J. Polk, lerk.

Invitation was then given to Corresponding Messengers. Elder . L. Davis, from the Brown Creek Association, presented himself nd was cordially received; also, Elder W. H. Jordan and B. Saun- ers, visitors.

The following committees were then appointed, viz:

On the Order of Preaching, The Pastor and Deacons of this hurch with bro. W. T. Williams.

On Church Letters, Elder B. Sanders and brothers F. B. Flake and . McNeill.

On the Order of Business, Elder W. M. Bostick and brothers D. McNeill, and J. D. Liles.

On Finances Bro. W. T. Williams, J. McLendon, and Elder James Jordan.

After which the Association adjourned to 9 o'clock Saturday.

Morning prayer by Elder B. Sanders.

Met according to adjournment. Prayer by Elder E L Davis.

The report on Order of Business was called for, which was read and received and committee discharged. The report of brethren who visited sister Associations was called for. Bulah, Liberty, Rocky River, Sandy Creek, Cedar Creek, Cape Fear, and Welch Neck, no at- tendance, Brown Creek, Elder B Sanders and T J Polk reported that they attended and were cordially received.

A committee on Petitions and Resolutions, consisting of Elder W. M. Bostick and B C Covington, was appointed.

The Report of the Missionary Board was called for, read and re- ceived, with the instruction that they pay back to the church any

amount they paid on last year for missions, if called for, as it was not applied as they expected.

The report on Systematic Benevolence was called for, but none received.

Report on Periodicals was also called for but was not received. Elder D Wright was requested to prepare a report to be read at this meetieg.

Corresponding Messengers appointed to Sister Associations: To the Liberty, Elder D. Wright, James Jordan; Rocky River, J. W. Littleton; Sandy Creek; Elders D. Wright, W. M. Bostick; Cedar Creek, D. W. Livingston; Cape Fear, Elder J. Monroe to communicate by letter; Welch Neck, J. B. Covington; Brown Creek, Elders A. E. Bennett, B. Sanders, and T. J. Polk.

On motion made and carried that all churches in this Association be at liberty to represent us in sister Assciations.

The Report on Systematic Benevolence was read and received.

The following delegates were appointed to the Baptist State Convention: Elders J. Jordan, W. H. Jordan, W. M. Bostick, W S. McDiarmid, D. Wright, A. E. Bennett, and brothers W. Johnson, T, J. Polk, D. McNeill, and John Knotts, alternates.

The Report of Messengers who attended the Baptist State Convention last year was called for. Elder James Jordan reported that he attended and was cordially received, and recommended all to attend; as he looked upon it as a great feast.

A Resolution on Periodicals, offered by Elder D. Wright, was read and received, which reads as follows:

Resolved, That we highly approve of the BIBLICAL RECORDER as our denominational organ in the State, and urge all within the limits of the Pee Dee Association to extend to it a cordial support.

The CHILDS DELIGHT, an excellent paper for young folks should be in every Baptist family.

Appointed to write on the different subjects, viz: On Systematic Benevolence, R. Monroe; On Temperance, William Johnson; On Sabbath Schools, D. McNeill; On Periodicals, W. L. Wright.

The Report on Sabbath Schools was read, approved and ordered to appear in the Minutes.

Report on Church Letters called for, received and ordered to appear in the Minutes,

Report on Finance read and received.

The next meeting of the Association is to be held with the Piney Grove Church, eight miles west of Wadesboro', commencing on the Friday before the 3. Sabbath in October, 1871.

Elder B. Sanders is to preach the Introductory Sermon, and Elder W. H. Jordan is to preach the Missionary Sermon.

Adjourned one hour.

Met according to adjournment.

On motion, the subject of Periodicals was reconsidered, and able and impressive remarks were made by Elders W. M. Bostick, A. E. Bennett, D. Wright, W. H. Jordan and others, urging the great importance of all the Members of the Baptist denomination taking the *Recorder*.

The Circular Letter was then read and received; with the proviso that a committee be appointed to make such alterations necessary to make it address the churches instead of the Association.

A letter was read from brother J. McLendon asking for donations to aid him while at school. The sum of $16 was paid in. The Pee Dee pledged $10 and Spring Hill $5 with the understanding that the other churches do likewise.

The Carolina Female College was tendered to the Association and the Baptist denomination generally by two of the Trustees of the same with all its furniture- consisting of about seventy beds, six or seven pianos, and an instrument which cost about two thousand dollars, and fifty acres of land, all for the sum of $9,000. On motion, a committee was appointed to confer with a committee which was appointed by the Brown Creek Association, and any others who may feel interested, as to the propriety of making the purchase, and, if concluded on, to go to work immediately, to raise the amount by subscriptions. Our Methodist brethren pledge themselves to exert their influence in its behalf. The committee consists of the following: Elders W. H Jordan and W. M. Bostick, and brethren F. B. Flake, John McLendon, sr., and T. J. Polk.

On motion, Elder W. H. Jordan was chosen to preach the Missionary Sermon on Sabbath instead of Elder W. M Bostick, who was appointed at last meeting.

The Clerk was instructed to superintend the printing of the Minutes and have for his services $10.

On motion, the thanks of the Association were tendered to the brethren and friends for their hospitality in entertaining the delegates and visitors to the Association.

Thus ended the Fifty-fifth Anniversary of the Pee Dee Association, held with the Pleasant Grove church, Anson co.

The delegates engaged in singing a hymn, during which they extended the parting hand; and they felt that it was good for "brethren to dwell together in unity."

Prayer by Elder W. M. Bostick.

T. J. Polk, *Clerk*. W. H. Jordan, *Moderator*.

SABBATH.

The exercises of this day were commenced at 10 o'clock, with an interesting prayer meeting.

After which Elder *W. H.* Jordan preached the Missionary Sermon to a large and attentive congregation, text, Mark 16th chapr 15th and 16th verses: "And he said unto them go ye into all the world, and preach the gospel to every creature." "He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

After which a collection was taken up, amounting to $26.30.

In the afternoon Elder W. M. Bostick preached from a part of the 29th verse of the 32d chap. of Exodus: "Consecrate yourselves today to the Lord."

APPENDIX.

FINANCE REPORT.

FOR MINUTES:

Pee Dee,	
Gum Spring,	$2 00.
Wadesbor'.	1 60.
Brown Creek,	1 50.
Pleasant Grove,	1 7 .
Piney Grove,	1 50.
Red Hill,	2 00.
Saron,	1 50.
Cart. Creek,	3 00.
Spring Hill,	2 50.
F. L. River,	3 00.
Bethel,	1 0.
New Union	1 50.
Laural Hill,	3 25.
B Chapel,	1 50.
Mt. Carmel,	1 50.
Hamer Creek,	1 00.
Swift Island,	2 00.
Dover,	—
Mt Moriah,	3 00.
Ebenezer,	—
	2 00.
Total,	$37 60.

For Foreign and Home Missions nothing was received. For Education was received $5 from Dover.

ORDAINED MINISTERS.

W M Bostick, Bostick's Mills; W H Jordan, Lilesville; D Wright, James Jordan, Troy; John Monroe, Shoe Heel; B F Covington B G Covington, B Mills; John M. Littleton, Albemarle; J W Davis, Lanesboro'; J Broadaway, Diamond Hill; A E Bennett, Ansonville.

LICENTIATES.

J W Dunn, Mt Gilead; J J McLendon; B K Ponds, Diamond Hill; James Flake, Wadesboro'.

TO THE CHURCHES COMPOSING THE PEE DEE ASSOCIATION.

DEAR BRETHREN:—At your last session I was appointed to write a Circular Letter to be read before you in your session which is to held this week. 'Twas as much as to have no subject assigned me. I think it advisable to write a letter setting forth such things as, in my opinion, deserve your prayerful consideration. Our Association has been and is now, looked upon as the inferior of many others. I am sorry that our brethren should entertain such an opinion of us; and while I do not think it altogether just, I am willing to inquire, "In what respects are we behind our brethren?" Is it in talent? Our lay talent is equal, and our ministerial talent susperior, to mediocrity. It is true that there is room for great improvement in this respect; also that some are far superior to us; but does not this opinion arise

from something else? It may arise from our want of interest in Sabbath School work. Many of our sister Associations have organized Sabbath School Conventions. Their motto is "a Sabbath School in every church and in every neighborhood. They inscribe upon their banners: "Every little boy and girl for Jesus." The old and the young meet together to study the scriptures, and hence some of them are becoming "mighty in the scriptures." Brethren, now let us try to make some improvement in this matter. Our children are naturally as intelligent as the children of other Associations, and, if we are surpassed in the future, the fault will be ours. It should be borne in mind, also, that too much importance cannot be attached to the regular ministry of the word in the churches. We are commanded to "forsake not the assembling of yourselves together." We are told, also, that "it pleased God by the foolishness of preaching to save them that believe." Some churches in sister Associations are having preaching twice in the month, and a few oftener. Only one of our churches has preaching twice in the month, while five others are as able as that one. Stated preaching twice in the month would be cheaper in some of our churches than the regular monthly system A faithful trial would prove this assertion to be true. I have long felt the need of some regular system of associational missions within our bounds. It is true, that, while there is much said, there is but little done in other Associations; but this does not exculpate us. We can do something, and if it be but little, let it be done with prudence and in the fear and love of God and we may expect a blessing on our labors. We cannot now raise funds enough to employ a missionary for his whole time; but by a systematic beneficence we can raise enough to engage the services of a few of the pastors a part of their time for the most destitute places. By a knitted and concentrated effort we can, in a few years, occupy every waste place in our bounds. In the absence of a regular missionary, we might do something in the way of colportage. You will remember that our former efforts accomplished a great deal of good by the vast amount of religious literature that was scattered among us. By this means a thirst for reading was created, which has not yet subsided. We cannot raise by contribution enough money to employ a regular colporteur; but we can borrow, say $100, in sums of from $1.00 to $10.00, payable in twelve months, without interest. With this we can buy books at a discount of 33 1-3 per cent, and distribute them among the pastors and other safe and reliable brethren for sale at the regular retail price. In this way we can raise a fund and make the system self-sustaining. By giving attention to these things, by supporting our ministry so as to help them to give themselves wholly to the work, and by increased energy and constant attention to personal piety, we can soon become equal to those who have looked down upon us.

And now, brethren, may the Lord be with you and bless you; may you have a mind to work, and may you have a session harmonious and profitable to all, is the prayer of your brother who is absent in body but present in spirit. B. G. Covington.

……o……

Dearly Beloved Brethren:—It having been the earnest desire of the Association that the services of our brother Elder W. H. Jordan, then of Oxford, N. C., should be secured as Missionary within and around our borders, to labor in destitute regions, an effort to that end was made soon after your last session. At the opening of correspondence with him, he had un-

der consideration a call from a number of the churches in Anson, which call he soon afterwards accepted. Your board then requested him to perform as much missionary labor as his health, spare time, circumstances and opportunities might allow. In addition to his pastoral labors, he has preached at Wadesboro', Brown Creek, Pekin, Saron, and Jackson's Creek Mineral Springs, those places being in four different Counties.

In the early part of the summer an enquiry was made of our brethren Elders, W. M. Bostick and James Jordan, to know whether they could labor to some extent in destitute regions. They responded that, as far as prior engagements would allow, they were willing, yea, anxious, to labor amongst the needy. Brother Bostick began in April to preach monthly on Sabbath at a point near Sulphur Springs, Montgomery county, at which place he has had decided encouragement by the increase of the congregation and other tokens which indicate that, by faithful labors and perseverance, much good may be accomplished in that region.

Brother James Jordan spent sometime laboring in the upper part of Montgomery, and lower part of Randolph. He made a great many interesting and profitable visits to families, preached ten sermons and felt that he had great reason to be encouraged. He says: "I could write you a long letter concerning the alarming destitution between Troy and Ashboro'."

At a call meeting of the Board, a majority of the members being present, it was unanimously agreed to pay Elder W. H. Jordan $40, Elder W. M. Bostick $25, and Elder James Jordan $25—total, $90.

In conclusion, the Board regret deeply that, for the want of laborers and means, so little has been accomplished, whilst so many large fields are white unto the harvest." There is a region of country on the west side of Drowning Creek, say 25 miles by 10, and, if there be any preaching by ministers of any denomination, we are not aware of it. True, it is a poor sand hill country, but all the souls in that section are as precious as other souls of Adam's race.

There is a balance of $13 on hand which will be turned over to the New Board for the next year.

In behalf of the Board, JOHN MONROE, Cor. Sec.

—o—

REPORT ON SBBBBTH SCHOOLS.

This is an old subject, yet to us, an important one; and we are pleased to state that our people are more fully awake to its importance, and that Sabbbath schools are more numerous and efficient than in years passed. But much yet remains to be done; if the excellent motto of the Sunday School Association of N. C. is carried out. Sabbath Schools should not be allowed to stop on account of every trifling obstacle that may chance to fall in the way; but they should be kept constantly in operation. In order to do this, and to secure good attendance, they must be made interesting. The superintendent should be competent to ask and answer many questions which may arise in the mind, not found in the question book, and thus supply the youthful mind with novelty, variety, and interest. An ample supply of

question books and music books should be kept on hand; and a portion time would be well spent in singing, the practice of which is too much neglected. Sunday School papers should be taken, and parents should accompany their children to Sabbath School as often as possible, and even take part in the exercises. The Sabbath School should never be attended by the youth of the surrounding country for the purpose of laughing, jesting and passing the time in frivolous conversation. Such is reprehensible in the sight of Heaven; and such Sabbath Schools are unworthy of the name, and, generally do more harm than good. But let us notice some of the good resulting from Sabbath Schools. They call into exercise spiritual gifts which might, but for them, lie forever dormant.

They enable many to understand more of what they hear from the pulpit, and thus facilitate the work of the ministry. They employ the minds of many that might spend their time in idleness or, what is worse, in the employ of satan, in gaining the most important knowledge. In this way they are instrumental in diminishing immorality and increasing morality.

They make religious impressions at a very early age, before the heart has become so much heardened in sin; which impressions, if not made by the Sabbath School, are in many cases, never made at all; and their object is to lead sinners to Jesus to enable Christians to make proficiency in the divine life and to spread that knowledge which is the light of the world, without which, all other knowledge is vain.

Brethren, let us all do more to enourage Sabbath Schools.

WM. S. WRIGHT.

……

SYSTEMATIC BENEVOLENCE.

Every Christian virtue ought to be cultivated and strengthened. Benevolence, or "good will," is one of the characteristics of genuine piety. Love for the followers of the meek and lowly Jesus—supreme love for Him and an earnest desire for "peace on earth and good will to man" are signs of a regenerate heart.

Are there churches to build in destitute regions? religious institutions of learning to be reared or endowed? harvests ripenin where there are not laborers? or help in any way needed for th upbuilding of Zion? the overthrow of the power of darkness—thes open wide fields for the exercise of Christian Benevolence.

Has want, bereavement or destitution, overtaken any of our probationers on earth's pilgrimage—has war, pestilence or famine falle heavy upon communities, neighborhoods or lands? Christian Benevolence prompts us to aid. In short the field for the exercise o benevolence is vast and the necessity for concentrated and systematic effort for the alleviation of suffering and the futherance of good is binding and obligatory. How welcome at the last day to hear "in as much as ye have ministered unto the least of these ye have ministered unto me." It may be that your heart's free gift

has given bread to the famishing, clothing to the naked, religious instruction, light and hope, to the poor prisoner in his dungeon. It may be it has helped build seminaries or diffused the gospel abroad, but whatever it has accomplished be assured it was doing God's work. He knows the heart's wish and can prosper it. We must not "weary in well doing" or look aghast at the magnitude of the work to be done. Christ ceased not in the great hour of redemption though poor, despized, persecuted, without where to lay his head; though crowned with thorns, pierced with spears and nailed to the cruel wood by more cruel man, until in the agonies but triumph of death he cried out "it is finished."

The work of benevolence is great and for its effective prosecution and general diffusion we recommend a systematic plan. Could not all the churches within the Association set aside one or two Sabbaths during the year upon which to make benevolence or benevolent objects a speciality? Preach upon these days upon the subject and raise contributions for its furtherance. Another plan seems plausible—that every member be approached and requested to contribute to this object to the extent of his willingness or ability. D. McNeill.

………o………

Your committee report that they find but little of interest to support except in the cases of Spring Hill, Ebenezer and Red Hill churches, where they have during the year enjoyed glorious and genuine revivals of religion. B. SANDERS, Chm'n.

CHURCES.	PASTORS.	BLERKS.	POST-OFFICE.
Pee Dee,	W H Jordan	L V Liles	Lilesville
Gum Spring,	W H Jardan	J D Williams	do
Wadesboro',	W H Jordan	W F Birmingham	Wadesboro'
Brown Creek,	S P Morton	W J Barber	do
Pleasant Grove,	W H Jordan	J D Porter	Flat Fork
Piney Grove,	P Morton	T J Polk	Wadesboro'
Red Hill,	A E Bennett	J Martin	Ansonville
Saron,	Not known	T Bostick	Bostick's Mills
Cartledge's Creek,	— Gilmore	A Dockery	do
Spring Hill,	J Monroe	R Monroe	Shoe Heel
Frrks of Little River,	J Jordan	W L Wright	Troy
Bethel,	W M Bostick	G M Ballard	Mt. Gilead
New Union,	J Jordan	T C Dunn	do
Laurel Hill,		M M Leach	
Blackwood's Chapel,	W M Bostick		Pekin
Mt. Carmel,			
Hamer's Creek	W M Bestick	W H Galloway	
Swift Island,			
Dover,	J Jordan	A A Leach	Hunker's Store
Mt. Moriah,			
Ebenezer,	J M Littleton	J D McLester	Albemarle

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MINUTES AND PROCEEDINGS

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OF THE

FIFTY-SIXTH ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH THE

CHURCH AT PINY GROVE,

ANSON COUNTY, NORTH CAROLINA,

October 13--14, 1871.

COMPILED BY THOS. J. POLK, CLERK.

WILMINGTON, N. C.:
MORNING STAR STEAM PRESSES.
1871.

Proceedings.

Piny Grove, N. C., Oct. 13th, 1871.

The Association met at the time and place appointed.

Elder B. Sanders preached the introductory sermon from the 20th chapter of Matthew and the last clause of the 6th verse: "Why stand ye here all the day idle?"

After a short recess the Association met and the business was opened with prayer by Bro. J. H. Mills, Editor of the *Recorder*.

Letters from the different churches were read and the names of delegates recorded.

An election was then held for Moderator and Clerk, which resulted in the choice of Elder W. M. Bostic, Moderator, and T. J. Polk, Clerk.

Invitation was given to the ministering brethren, who are not delegates, to seats with us, when Rev. W. H. Jordan presented himself and was cordially welcomed.

Invitation was given to Corresponding Ministers and brethren from sister Associations. Elder C. Williams, from the Rocky River Association presented himself and was welcomed to a seat with us. Also, Elder J. A. Bivins and brother J. W. Green, from the Brown Creek Association, and were welcomed to seats with us.

Brother J. H. Mills, Editor of the *Recorder*, was also welcomed to a seat with us; also Elder J. W. Davis.

The following committees were then appointed:

On the Order of Business.—Brethren D. McNeill, W. T. Williams and Rev. W. H. Jordan.

On Religious Exercises.—Brethren B. K. Ponds, J. McLendon and John Boyt.

On Church Letters.—Brethren D. McNeill, W. L. Wn and Elder James Jordan.

On Finance.—Elders B. Sanders and James Jordan.

Adjourned to 9 o'clock to-morrow morning.

Prayer by Elder B. Sanders.

The Association met according to adjournment.

Prayer by Elder W. H. Jordan.

The committee on the Order of Business was called on to report. They reported they were not ready, and it was agreed to adopt the report of last year. The committee was discharged.

An invitation was given to visiting brethren who were not delegates to seats with us. Elder W. S. McDiarmid presented himself and was cordially received.

Called for reports from Corresponding Messengers to sister Associations. Elder W. M. Bostic reported he attended the Liberty Association and was cordially received. No other reports.

Called for report on Systematical Benevolence. No report.

Called for the report on Periodicals. Read by the writer; after a short and impressive speech by Bro. J. H. Mills, the report was received and ordered to appear on the minutes.

The report on Temperance called for. None.

The report on Sabbath Schools called for and read by the writer. Remarks were made by J. H. Mills, who opposes the adoption of the report, because old people are not specially included, and because this Association has only fifty in the Sunday School. The writer replies, and the question is debated with much interest. Elder J. W. Davis makes a speech and tells of his labors in Sunday Schools.

The following committee was appointed to report a minute of the life and death of Elder John Broadaway, viz: D. McNeill, Elders B. Sanders, James Jordan.

The report of Messengers to the Baptist State Convention called for. Elder James Jordan reported he attended, and was cordially received.

Adjourned for one hour.

The Committee on Finance report. Report received and the ommittee discharged.

Elder W. S. McDiarmid appointed to write the next Circular.

D. Johnson to write a report on the Baptist State Convention.

Elder B. G. Covington to write on Periodicals.

W. L. Wright to write on Temperance.

Elder W. M. Bostick unanimously elected Clerk for the next year.

The Association then took a recess for one hour.

AFTERNOON SESSION—2 *o'clock.*—The Association met according adjournment. Prayer by Rev. H. Morton.

The Clerk was appointed to superintend the printing of the Min- es, and have for his services $10.

The committee to whom was referred the revision of the Constitu- n, not prepared to report, were continued, with instructions to ke such amendments as they may in their judgment deem neces- y to be made, and report to the next meeting of this Association.

It was resolved that Brother D. Johnson be requested to forward mediately to the Clerk the report prepared by himself on Temper- ce, and, in case of failure, the Clerk was ordered to prepare a report.

The committee on Sabbath Schools report. The report was re- ved and ordered to be appended to the Minutes.

A vote of thanks was given to the church and neighborhood for ir very kind and hospitable entertainment of the Association.

In the absence of Elder E. L. Davis, who was appointed last year preach the Missionary Sermon, and Elder W. S. McDiarmid, his ernate, also being absent, Elder S. Gilmore was appointed to ach the Missionary Sermon on Sabbath.

Adjourned to early candle light.

NIGHT SESSION.—Association met according to adjournment. yer by Elder S. Gilmore.

Pledges were made by the different churches for the purpose of curing the services of Elder B. H. Carter and Rev. H. Morton, to ach in the bounds of this Association as Missionaries, to the ount of $54.50. Spring Hill church pledges $10; New Union, Blackwood's Chapel, $5; Gum Spring, $5; Silver Spring, $5; Carmel, $5; Cartledge's Creek, $5: Saron, $5; William Bal- , $2; Bethel, $5; Swift Island, $2.50.

esolved, That we recommend Brethren B. H. Carter and H. rton to labor as much as in their power as Missionaries, on the tern borders of this Association; we pledging ourselves to sustain n by our prayers and means so far as the latter will be made

vailable, fifty-four dollars and fifty cents already being pledged; nd that these Brethren be requested to report to this Association at s next meeting the fruits of their labors.

It was resolved that this Association most highly recommend to he Baptists of this Association, the Oxford Female College, under he care of Professor Mills, as an institution entirely worthy the patronage of all who may have daughters to educate. And we also recommend the Wake Forrest College worthy the patronage of the denomination.

Thus ended the Fifty-first Anniversary of the Pee Dee Baptist Association, held with the Forks of Little River church, Montgomery county, N. C.

J. MONROE, MODERATOR.

W. M. BOSTICK, *Clerk.*

SABBATH, *October 21st, 9½ o'clock.*

The services of this hour were introduced by a prayer meeting in behalf of the Churches composing this Association, at the close of which Elder J. W. Littleton preached from Psalms cxvi, 12: "What shall I render unto the Lord for all his benefits toward me." Followed by Elder S. Gilmore, who preached the Missionary Sermon from Exodus xxxii, 29: "Consecrate yourselves to-day to the Lord"—at the close of which a collection was taken up amounting to $29.20.

After an hour's intermission, Elder J. Monroe preached from Acts. "And when they opposed themselves and blasphemed, he shook his raiment and said unto them, your blood be upon your own head; I am clean."—Acts xviii, 6. "Wherefore I take you to record this day that I am pure from the blood of all men."—Acts xx, 26.

A LIST OF ORDAINED MINISTERS.

E. L. Davis, Olive Branch, P. O.; B. G. Covington, Covington's P. O.; W. M. Bostick, Little's Mills; E. L. Phillips, Fayetteville; D. Wright, Jas. Jordan, Troy; A. P. Stoker, Swift Island; A. E. Bennett, Ausonville; B. H. Carter, J. W. Littleton, W. Solomon, C. C. Foreman, Albemarle; J. Monroe, Montpelier; W. S. McDiarmid, Bostick's Mills; J. W Dunn, Mount Gilead; L. B. Bennett, Wadesboro'; J. W. Davis, Lanesboro'.

LICENTIATES.

J. A. Barber, J. Flake, Wadesboro'; J. Broadaway, B. K. Pond, Diamond Hill. A. G. Calloway, J. T. Griffin, H. Morton, and F. M. Allen, Albemarle; W. W. Russell, Kendall's Store; B. Sanders, Lilesville.

APPENDIX.

CIRCULAR LETTER.

BY D. M'NEILL.

Another year, with its teeming events, has passed away since this body last met in an associational capacity. To many in this once happy and prosperous land, it has been a year of sorrow and even of want. From affluence and abundance, many have been brought to penury. These are but minor evils, when compared with the loss of our young men, the pride and chivalry of the South. We miss their manly forms and voices in our social gatherings. Their places are vacant in our churches—our schools—by our firesides—"in seed time and harvest," and in all the year's busy scenes they have been missed, for they sleep by thousands in the narrow tomb. Yes, he truth is very apparent, we are a conquered people—a cruel invader has desolated our land; and it is equally apparent that we are a *chastened people*—chastened from he hand of God. "He chasteneth," says the Bible, "whom he loveth," and we know, oo that He has often made the heathen and worshippers of Baal the instruments for he chastisement of his chosen people, Israel. But, it behooves us to enquire, how ave we received this sore chastisement at his hand in meekness and humility, eeling that the "earth is His and the fullness thereof," and that "the Lord gave and Ie taketh away, and blessed be the name of the Lord," and, being mindful, too, that e should not judge

"The Lord by feeble sense,
But judge him by his grace,
Behind a frowning providence
He hides a smiling face."

Or, have we, in our secret hearts, received it with murmuring, obstinacy and re-ellion?

If, in the first sense we have received it, it will doubtless prove a blessing, for

"Afflictions, though they *seem* severe,
Are oft in mercy sent,
They stopped the prodigal's career
And caused him to repent."

It would be an exhibition of the trusting confidence of little children ("and of ch is the kingdom of Heaven") in their father, feeling that "He doeth all things ll."

But if it has been received in the spirit of murmuring and rebellion, it may be that en a greater chastisement awaits us, "for," says the Psalmist, "He is our God; l we are the people of his pasture, and the sheep of his hand. To-day, if ye will r his voice, harden not your hearts, as in the provocation, and as in the day of ptation in the wilderness: when your fathers tempted me, proved me, and saw my k."

or forty years was his wrath upon Israel, for their murmurings and repinings at just dispensations. They had once been his chosen people—a favored race. y sinned against light and knowledge, and were given over to bondage. But

ards when their afflictions, became grievous, they were mercifully, and by mighty
es, delivered from their oppressors. But their stubborn hearts were not yet
ed, for *in the sight* of God's protecting goodness—the fire by night and the cloud
y—they murmured against Him. They drew upon their own heads the dis-
re of the most High, and many of them were not allowed to reach the glorious
f Cannaan. They were doomed to spend the remnant of their days in the
wilderness, uncheered by the Divine presence—by his miracles for their deliv-
e, and by the cheering light of His countenance and favor.

, too, may have too much worshipped our goods and worldly substance. We
prosperous—no people was ever more so. But this very prosperity may have
d to estrange us from God—to feel less our dependence on Him, and to care
for the perishing vanities, which, at any moment, might take to themselves
s and fly away. Too high an estimate of these things—too much idolizing them
l have a direct tendency to exclude devotional thoughts and to harden the heart,
we may even have grown by imperceptible degrees to defy God in our hearts
the abundance of our store—our gold and silver, our sons and daughters. In-
of thankfulness to "Him from whom cometh every good and perfect gift,"
ay have taken to ourselves all the honor of this acquisition. If so, no wonder
loss would cause murmuring and rebellion against Him from whom they came.
in this view, what was intended to wean us from our earthly idols and call us
to our first love, would only prove a want of trust and confidence in Him—would
be raising a greater barrier between us and His favor, and leave us in the deplo-
situation of sheep without a shepherd.

we have thus acted, it need not be a matter of surprise that we are in a cold
lukewarm state—that there is a want of spiritual zeal everywhere manifest, and
ugh our ministers may preach "Christ and him crucified" with an impassioned
estness, as if "touched with a live coal from the altar," yet that sinners are not
trating themselves in the depths of humility and crying "what shall we do to be
d"—for, though "Paul may plant and Apollos water, God only can give the in-
se." No wonder, if such be our thoughts, that we miss the light of his counte-
e and the glory of his presence. But if there be the semblance of such feelings
r hearts, oh! let us now, at once, "turn unto the Lord and he will have mercy,
to our God and he will abundantly pardon." Let us fear and reverence and love
supremely, until with singleness of heart we can exclaim individually with the
:

> "Do not I love Thee, oh my God! behold my heart and see,
> And turn each cursed idol out that dares to rival Thee."

is my purpose, however feebly, to dwell briefly upon the subject—love to God,
ng that it is of the first importance. "No man," says a beautiful writer, "can
k thoughts that are pregnant with the life and light of the higher world—no man
feel emotions that gladden his heart and make it thrill, as if Jehovah had sent a
ph to be the ministering priest at its altar, without love." How then can we be-
o pure in heart and inspired in thought by the power of religion if love be not in
Further than this, the subject of religion is the perfection of this sentiment—
t subject is the love of God. There is something within that impels us to value
e far more than anything else, and all things else together. Intellect is only
ious when it is sanctified by love. The pearls of knowledge are only valued when
e keeps the casket in which they are deposited. Memory has no joy, and imagina-
n no bliss where it is wanting. It is love that endears infancy and youth to our
kening memories, and casts its mild and mellow light before us, through all the
k valleys, even to the darkest spot of all—the grave. It is love that makes home

a better world than the world at large, and clusters so much blessedness within its bosom. It is love that hallows the resting places of the departed; it is love that binds our affections and faith to the skies. Nothing, in all the universe, among men or angels, is so poetic as love. And is not this the theme of religion? Summon the prophets from their graves and ask them the burthen of their utterances, and call upon martyred apostles for their message; go to the altars of antiquity, go to the Cross, and enquire the reason of a scene so new, so strange, so mysterious as the Incarnate Deity bearing our sorrows and sins? A voice, in which many voices are blended, will reply, "God is love." Had Jehovah wished to glorify his wisdom and power he could have done it by multiplying worlds. But no, love must be honored—a new altar must be raised and a new incense burn on it! The scene opens with a Saviour born, it closes with a Saviour's coronation at the right hand of the Majesty above. What, then, is so glorious as the love of God in redemption?

The most important command to man in the Bible, is the one enjoining love to God, and, as a consequence, good will to man. If we love God we will obey his commandments. If we love him, his yoke will be easy and his burthen light. If we love him we will love all his believing children, and, for the sake of Jesus, "who had not where to lay his head," yet spent his days in doing good to man, and even in the agonies of death prayed for those who were persecuting, reviling, spitting upon and piercing him, "Father, forgive them, for they know not what they do." For his sake, they will attempt to imitate his glorious example, and be patient and forgiving towards those who despitefully use them. They will bear with patience the afflictions, crosses and losses of this life. They will receive with submission the chastisements which may be sent from the hand of their righteous Judge, that at last they may receive the greater reward, and hear the glorious words, "These are they who have come through great tribulation, and have had their robes washed white in the blood of the Lamb.'

The obligations we are under to love God are innumerable. He has made and fashioned man after his own likeness and image, breathed into him an immortal mind—ntellect, reason, discernment—approximating to the angels of light. For man was made but a *little* lower than the angels. He also received dominion over all created beings upon earth, in the sea and air. But, far more important! after man's disobedience and fall, He saw the whole race of Adam

"Strangers, wandering from the fold of God,
And, to save them from danger, interposed his precious blood."

"God so loved the world, that he gave his only beloved son, that whosoever be-eveth on him might not perish but have everlasting life." His blood was offered *eely*, as an atonement for our sins, upon the accursed tree. "He first loved us," nd that, too, while strangers, enemies and aliens from the commonwealth of Israel.

"Oh for such love let rocks and hills,
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak."

The Psalmist says, "Oh Lord, our Lord, how excellent is thy name in all the earth! o hast set thy glory above the heavens." No wonder the enraptured poet would claim:

"When all thy mercies, oh my God
My rising soul surveys,
Transported with the view *I'm lost*
In wonder, love and praise!"

h, that frail man could love, fear and reverence Him as he ought! That he could ll times feel in his heart that his Saviour is the "chief among ten thousand and the

one altogether lovely." That thus viewing God, he would attempt to be like him, and follow in his footsteps and live to his glory, esteeming it a greater privilege and blessing to be a "doorkeeper in the house of the Lord than to dwell in the tents of wickedness." And when he felt that he had wandered from the right path, had displeased his God, and caused him to shut out, for a little season, the light of his countenance, then to find no rest until, by constant supplication and earnest prayer, and by comparing his life with the requirements of the Bible, and humbly asking grace and help to live up to them—he would feel that he had a "new heart and clean spirit," and that he could plead with sincerity and truth:

"Return, oh, holy dove return!
Sweet massenger of rest,
I hate the sins that made thee mourn,
And drove thee from my breast."

And to the end that God might always be near him, relinquish every known sin, and "pant after righteousness as the hart after the waterbrooks"—esteeming the house and ordinances of God as David did when he exclaimed: "How amiable are thy tabernacles oh Lord of hosts: my soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Having an abiding love for all God's children, and being willing to die as the martyr for His truth; putting all his trust and confidence in the Lord, and obeying Him in all things. Could this be, then wars and bloodshed, revolutions and tumults among men, would be at an end. For that principle of love to the very source of all goodness, truth and justice, would cause men to shun the very approach of evil, in whatever form presented, as from contamination or pestilence; would cause each to do unto every other as he would be done by. Suppose the principle universal—that all were actuated by it—then would it not almost be a heaven upon earth!

God is merciful, therefore in adoration of him and his attributes, all men would be merciful. He is just, therefore all men would be just; he is true, therefore all men would be true; he is good, therefore all men would be good. Then, did men thus act and were all just, merciful, true and good, how could dissensions arise? Man would not unjustly trample upon his fellow man, nor would nation upon nation! Then might it be said "love and truth have met together, righteousness and peace have kissed each other." The millenium would indeed be upon us. Swords might at once be beaten into plowshares, and spears into pruning hooks, and the nations learn war no more! Then might man "worship his God beneath his own vine and fig tree, with none to molest or make him afraid." The whole earth would be a grand brotherhood, Peace, harmony, concord and love would encircle it in golden links, and all would be glorious as when the "morning stars first sang together." For, as it is, all nature smiles in beauty—the earth, the sky, the sea all show forth God's handiwork, and in fact

"*Every prospect pleases,*
And *only man* is vile."

He it is that makes earth a dark and bloody ground! Through all ages of the world, since the days of Cain, man has slaughtered his brothers, until their bones whiten upon every land and moulder in every sea! Of a truth,

"Man's inhumanity to man,
Makes countless thousands mourn."

Then, as the principle of *love to God* is not universal, true Christians must bear tribulations, losses, sorrows and persecutions, but whatever happens they should never let this spark of divinity grow dim in their hearts and souls—it should grow

righter and brighter till the perfect day. "They should go on from strength to
trength, for in Zion every one appeareth before God."

How beautiful the language of the sweet singer of Israel, "For the Lord shall com-
rt Zion. He shall comfort all her waste places, and he will make her wilderness like
den and her desert like the garden of the Lord. The redeemed of the Lord shall re-
urn and come with singing unto Zion, and everlasting joy shall be upon their heads
hey shall obtain gladness and joy; and sorrow and mourning shall flee away."

REPORT ON TEMPERANCE.

Report after report, speech after speech, argument upon argument, have been pub-
shed against that monster sin, intemperance. And yet, how painfully true, that at
age has that demon presented a bolder front than at the present. Is it not to be
ared that taking a social glass is becoming a popular passion, and that public opin-
n begins to favor it? If so, is it not high time that the church should arouse; that
e watchmen, whose duty it is to sound the alarm at the approach of danger, should
ake up, and earnestly point out to their dying fellow men the impending ruin? Re-
ember, ye watchmen, on the walls of Zion, that if you fail to warn your people
ien they are threatened with a great calamity from which if they die, their blood
ll be required at your hands. It will not be attempted in this report to reason with
e confirmed drunkard, for without the interposition of divine power, his case is
peless. But suffer us to reason with him whom we consider tenfold more guilty,
: the church member, who is, and always has been, a moderate drinker; who prides
nself in his self-government, that he can take his morning and noon, as well as
social, glass with his friends, either at the muster ground, or at election, and yet
e and die a sober man.

That there are a few who have this self-control will not be denied; they ought to
member, however, that they are exceptions to the general rule. Remember, too,
t your example, as a consistent member of the church, will be followed by many
ers who have not your boasted firmness. In their honest purpose to live as you
not having the control over their appetities that you have, they fall victims to in-
perance, and their bodies fill drunkards' graves. But oh! startling truth, that
drunkard shall inherit the Kingdom of Heaven is now realized by their immortal
its. And yet scores of others may, and likely will attempt, to copy after you,
se career will terminate in the same unhappy way, all lacking your self control.
member, that at the great and terrible day of final accounts, all these unhappy
its will meet you there and point to you as their prototype. Think you, oh friend!
he presence of that God who searches all hearts, that you can there rise and plead
cence, by again affirming that you were always a moderate drinker, yet always
r? Remember that you are commanded by the holy writ to taste not, handle not.
h not the unclean thing. Remember the woes denounced against him who put-
the bottle to his neighbor's mouth. But, if you heed none of these commands,
heaven's sake have a little of the self-denial of the great Apostle Paul as exhibited
e 8th chapter to the Corinthians, where he says, "wherefore if meat make my
her to offend I will eat no flesh while the world standeth."

is not the confirmed drunkard, the inebriate, who wallows in the mire, that wields
nfluence in favor of the intoxicating bowl, but rather does his example uphold

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MINUTES

OF THE

FIFTY-EIGHTH ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH

EBENEZER BAPTIST CHURCH,

STANLY COUNTY, N. C.,

OCTOBER 17 & 18, 1873.

ELD. W. M. BOSTICK, BOSTICK'S MILLS, N. C., MODERATOR.
W. L. WRIGHT, TROY, N. C., CLERK.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
1873.

LIST OF ORDAINED MINISTERS AND THEIR POST OFFICES.

Elder	John Monroe,	Laurel Hill,	N. C.
“	D. Wright,	Troy,	“
“	A. E. Bennett,	Ansonville,	“
“	James Jordan,	Troy,	“
“	B. Sanders,	Lilesville,	“
“	J. W. Dunn,	Mt. Gilead,	“
“	J. W. Littleton,	Albemarle,	“
“	W. M. Bostick,	Bostick's Mills,	“
“	J. W. Davis,	Caudle's Mills.	“

PROCEEDINGS.

EBENEZER CHURCH, STANLY CO., N. C.,

FRIDAY, October 17th, 1873.

The Association met at the time and place appointed. The introductory sermon was preached by Elder James Jordan, from the gospel by St. John, 5th chapter and 39th verse: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

After a short recess, the Association assembled for business.

The Moderator, Elder W. M. Bostick, read the 15th chapter of the gospel by St. John, and the congregation sang the familiar hymn: "I love thy kingdom, Lord."

Prayer, Elder Wilhoit leading.

Letters from the various churches were read and the names of delegates recorded.

Elder W. M. Bostick was elected Moderator, and Bro. W. L. Wright Clerk.

Invitation was then given to ministering brethren, who were not delegates, to seats with us.

Elder H. Morton was recognized from the Liberty Association, and Elder S. P. Morton, from the Brown Creek Association, and both were cordially received.

The following committees were then appointed, viz.:

Order of Business—Elders James Jordan, D. Wright and Bro. T. B. Henry.

Religious Exercises—The Pastors and Deacons of the church at Ebenezer.

Church Letters—Elders J. W. Littleton, J. W. Dunn and Bro. W. M. Byrd.

Finance—Brethren J. L. McMillan, W. B. Owen and J. S. Crouch.

On motion of Elder J. W. Dunn, it was agreed to hold night sessions.

On motion, adjourned to 7 o'clock. Prayer, Elder Dunn leading.

NIGHT SESSION, 7 o'clock P. M.

Business opened by singing "O, for a closer walk with God," &c. Prayer, Elder D. Wright leading.

Report on the Order of Business was called for, read and adopted.

Roll called.

Minutes of to-day's proceedings read and approved.

Invitation again extended to ministering brethren.

The Moderator introduced Elder F. H. Ivey, of Wake Forest. Bro. Ivey accepted a seat and stated that he wished to address the body, at some time during its session, upon the subject of aiding in the endowment of our College—the great object upon which he is bestowing all his labors at present.

Elders C. C. Foreman and G. O. Wilhoit presented themselves as ministering brethren from the Rocky River Association, and were cordially received.

Reports from Correspondieg Messengers to sister Associations called for.

Sandy Creek.—Elder James Jordan reported that he attended the meeting of this Association, and was cordially received, and stated, among other commendable acts of this body, that every delegate, except one, remained until all the business was finished on Monday evening.

Cape Fear.—Elder W. M. Bostick stated that he was not able to attend the meeting of this Association.

Brown Creek.—Elder J. W. Davis reported that he attended the meeting of the Brown Creek Association, was cordially received, and much pleased with the movements of the body.

Called for reports from delegates that attended the Baptist State Convention. Elder James Jordan stated that Bro. Lockey Simmons attended the Convention, and was very much pleased with its efforts, especially the effort to endow Wake Forest College.

The report on Periodicals was called for, and read by the writer, as follows:

REPORT ON PERIODICALS.

We would most heartily recommend to every lover of religious literature, the *Biblical Recorder* as an able exponent of Bible truth; also an interesting and instructive family newspaper. The *Recorder*, like a faithful friend, reproves, rebukes, instructs, and edifies. This paper is such a necessity that no person in North Carolina can be a wide-wake, energetic, and well posted christian without it. It is the principal medium through which we receive weekly intelligence of the state of Zion in our country; it gives us the cheering religious news from the sea-coast to the mountains, and also rings in our ears the piteous Macedonian cry from the more destitute and unfavored portions of our State. We also recommend to every church composing this Association, and every member of each church, to take and carefully read the *Baptist Teacher*, *Kind Words*, and the *Home & Foreign Journal*.

JAMES JORDAN.

Elder Ivey made some valuable remarks showing the great power and utility of the religious press. He also told us many interesting things about the Editor of the *Recorder*, his concentration of effort to make the *Recorder* one of the very best papers in the land, and in conclusion took the names of several brethren as subscribers to the *Recorder*. Remarks were made by several other brethren in favor of a more general subscription among our church members to religious papers. The report was adopted.

Report on Sabbath Schools called for. No response.

The Circular Letter was read.

Elder James Jordan commented very appropriately upon one statement in this letter, viz.: that pastors fall short of their duty in urging upon their congregations to give of their pecuniary means to benevolent objects. He said that the Bible enjoins the duty of giving; that christians would endeavor to perform all its requirements if they properly understood them.

The letter was adopted.

Elder James Jordan moved to have the Circular Letter read again to-morrow at about 11 o'clock.

Adjourned to 9 A. M. to-morrow. Prayer, Elder Ivey leading.

SATURDAY, 9 o'clock A. M.

The Moderator read 91st Psalm.

Hymn, "Ye servants of the Lord," &c.

Prayer, Elder Jordan leading.

On motion of Elder James Jordan, Elder Ivey was requested to prepare a report upon the objects of the Baptist State Convention.

On motion, that part of said report referring to education was made the order of the day for 1 o'clock, P. M.

Report of the Executive Board called for.

Elder Bostick reported that nothing had been done so far as he had been able to learn; and further, that the Board had not been furnished with any funds.

Corresponding Messengers were appointed to sister Associations, as follows:

Sandy Creek Elder James Jordan and W. B. Owen.

Cape Fear—D. W. Livingston.

Brown Creek—Elder J. W. Davis and B. R. Ponds.

Rocky River—Elder J. W. Littleton and Brethren J. F. Lilly and Wm. Palmer.

On motion, a collection was taken up to defray the expenses of delegates to the Baptist State Convention. The collection amounted to $10.

Elder James Jordan and Bro. W. L. Wright were appointed delegates to the approaching session of the Convention at Warrenton, N. C.

Elder W. M. Bostick requested the Association to relieve him from preaching the missionary sermon on to-morrow, and insists that Elder Ivey perform that duty.

On motion, Elder Bostick was relieved and Elder Ivey appointed to preach the missionary sermon.

Called for the reading of the Circular Letter. It was read by the writer, as follows:

CIRCULAR LETTER.

The Ministers and Messengers of the Pee Dee Associatiun, to the Churches they represent, send christian salutation :

Dear Brethren: We feel it our duty in this letter to write upon some things which we think have a very strong tendency to hinder the prosperity of the church. The cause of the Redeemer is dear to every christian heart, and as we love that cause we should be earnest in searching out and removing every thing that operates against it.

1st. We meet too seldom in our churches. The Sabbath and the sanctuary should be occupied together. Anciently "they that feared the Lord spake often one to another," and we are commanded "not to forsake the assembling of ourselves together." The people of God ought to be very strongly attached to one another. They can not be so unless they are intimately acquainted. We therefore insist that every church assemble upon every Lord's day and if preaching can not be had every Sabbath let the vacant Sabbaths be supplied by prayer meeting. This would prevent many from unwisely spending the Sabbath, not to say profaning it. It would also call into exercise and tend to develop gifts of public prayer, exhortation, &c.

2nd. The neglect of earnest prayer. In many of our churches there are only two or three members that pray in public, and we believe that secret prayer is as much neglected, for if christians pray much in secret, we think they will, in most cases, become willing to pray in public. All church members ought to pray in their families. The whole family ought to be gathered together, and every person residing with the family, and evening prayer should not be postponed to the latest hour. Much might be said upon the subject of prayer, but we drop it by saying that in our opinion it does more to lead to a holy life and to raise personal piety to a high standard than almost any other means of grace.

3rd. Our missionary efforts are too feeble. No individual, church or Association, can be very prosperous, religiously, that is not largely possessed with a missionary spirit. Brethren, it really seems that we are not giving "as God has prospered us." We know it is said that we, as a people, are impoverished, and this is true to some extent, but this does not excuse us entirely. When we look at our numbers and then at our contributions it tells that there is a sad neglect of duty somewhere. We are, when compared with many parts of the world, a highly blest and highly favored people. God has given us the means of doing much "to send the gospel to the regions beyond." The destitute sections in our own beloved State—the cries of perishing millions in heathen lands—the cultivation of many promising intellects for the great work of the gospel ministry, all demand our liberal contributions. O, brethren, let us not turn a deaf ear to them, but let us respond by giving according to the means which God has placed at our discretion, remembering that we are held accountable for the way in which we use every dollar's worth of property. "It is more blessed to give than to receive." The Lord loveth a cheerful giver." These declarations should stimulate us to give; and though we do not say that God blesses us *for* doing our duty, yet we do say that he blesses us *in* doing it.

4th. Pastor's salaries are too small. Very many of our ministers are compelled

to devote most of their time to secular callings, and this, of course, causes their ministrations from the sacred desk to be less interesting and instructive. Besides this, it embarrasses them and makes them feel that they are not appreciated, and the result has been that many of them have gone to other fields of labor where they are better sustained and enabled to give more time to the preaching of the word. Now, we do not believe that our church members are unwilling to pay their ministers, nor do we believe that they are too poor. The difficulty, we think, grows out of the fact that there is a lack of system and that church members are not properly instructed in this branch of christian duty. Ministers dislike to say much about the duty of supporting the pastor lest they be accused of preaching for money, and some of them, we fear, do not preach missionary sermons for the same reason. In this they fail to do their duty Deacons and collectors are generally very careless in the performance of this duty. Every member of the church ought to be solicited to give something to support the gospel. Ministers are under no stronger obligations to preach than we are to support them, for Paul says, "the Lord hath ordained that they which preach the gospel should live of the gospel."

5th. A frequent change of pastors is very detrimental to the prosperity of the church. The relation of church and pastor is very sacred, and every time that relation is sundered, one party is sure to suffer, and often both. It is impossible for the pastor that has no assurance how long he may remain to be as deeply interested in building up his church as the one that expects to remain long, perhaps for life. If he would build a large commodious house of worship, organize a Sabbath school and supply it with books, charts, &c., or adopt a plan of systematic benevolence, he fears to commence lest he be called away before he can complete his labors. Thus we see, brethren, that the most important work of the pastor—the work that gives strength, intelligence, and influence to the church, is in many cases never done at all, and the reason is that we do not keep our pastors long enough to let them do it. Reason speaks against such a course of conduct, and we need not go beyond the bounds of our own Association to see that observation does the same. Besides all this there is no scriptural authority for such proceedings.

6th. Too great haste in the reception of church members, we sincerely believe, does much to destroy the harmony of the church. An increase of members is not in every instance an increase of moral strength. The great moral power of the church is in the heart-felt piety and religious intelligence of its members. It is not possible for fallible man to decide in every case who are and who are not fit subjects for the church, but the Bible gives us rules by which we should continually endeavor to test our own condition before God and to apply these rules, and to act sincerely with candidates for membership, is a solemn duty that we owe to the church, to Christ, and to the candidate. If more prudence was exercised on this point the church would escape much reproach from the world and be saved from many a jar in the exclusion of unworthy members. In conclusion, brethren, we beg you to meditate upon these things, and many others that hinder the prosperity of Zion. We would insist upon the fact that *every* christian has a work to do—a work that *no one else* can do for him. May each one ask in earnest, "Lord, what wilt thou have me to do?" May I be directed to that work in which I can accomplish most good? O, that the dormant power of the church were put into exercise. If it were, what glorious results would be accomplished. During the coming year let us resolve to read and study the Bible more, pray more, give more, meet at church oftener, and may we all be more impressed with the great obligations we are under to do all in our power to promote the honor and glory of Him who has done all things for us. And may we say with reference to the church, with *acts* as well as words--

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Brethren were appointed to write reports upon the following subjects for the next annual meeting:

On Periodicals—Bro. W. M. Byrd.

On Sabbath Schools—Elder James Jordan.

On the Objects of the Baptist State Convention.—Bro. W. L. Wright.

Circular Letter—Elder John Monroe.

On Systematic Benevolence—Elder D. Wright.

Elder D. Wright was appointed to preach the Introductory Sermon at the next anniversary, and Bro. W. M. Byrd, alternate.

Elder James Jordan was appointed to preach the Missionary Sermon at the next annual meeting.

Unanimously agreed to hold the next session with the church at Dover, Moore county, to commence on Friday before the third Sunday in October, at 11 o'clock A. M.

Report on the objects of the Baptist State Convention called for and read. It is as follows:

REPORT ON THE OBJECTS OF THE BAPTIST STATE CONVENTION.

1st. One object of the State Convention is to promote the preaching of the gospel in the destitute portions of North Carolina. The State Board have had several missionaries employed, and many destitute points have been occupied. There is still much destitution; and the call is very urgent for men and means to meet it. What can we do to aid in these missionary labors?

2nd. Foreign Missions is another object we are laboring to advance. The world is open to receive the gospel. The demand for men and money was never greater. Our various missions have been much prospered; they ought to be enlarged and strengthened. If we are Missionary Baptists, let us show our faith by our works—let us give the gospel to earth's perishing millions.

3rd. The Sunday School Board is trying to establish Sunday Schools in all Baptist churches and destitute neighborhoods. They give what aid they can in books to weak schools, and a great and good work has been done. This is a pressing field, and we ought to cultivate it more diligently.

4th. The Church Extension Board proposes to aid in the erection of new houses of worship. This Board collects funds for this purpose, and extends help as it has the means.

5th. Ministerial Education is another leading object of the Convention. Education is now attracting much attention, and enlisting earnest effort. All people ought to awake to the importance of educating their chhildren. And as the masses become more enlightened, those who are their guides in spiritual things must receive a better training for their high calling. Ministerial education is a necessity. We must have thoroughly trained men to preach the whole truth, to defend our faith and practice and to meet the enemies of the cross, who are waging war against the doctrines of the gospel. There is a pressing demand everywhere for educated preachers. Our College is doing what it can to send out pious young brethren, prepared for this divine work. There are twelve or fifteen beneficiaries now at Wake Forest. They are doing well. The Education Board is in need of funds to sustain them. By means of an endowment, it is hoped that this work will be much enlarged. In conclusion, your committee recommend more attention to general education; aid to the beneficiaries; liberal contribution to the endowment fund; and faith in God, with alms and prayers for His blessing on our labors in His vineyard.

F. H. IVEY.

Elder Ivey explained these objects in a brief manner except the last part which refers to education, and that was made the order of the day for 1 o'clock.

Recess of about three-fourths of an hour.

Evening Session—1 o'clock P. M.

After the usual services, invitation was again extended to corresponding messengers. Elder A. P. Stoker and Brethren

E. H. Davis and Matthew Davis were received from the Liberty Association. Brother S. S. Stone was received from the Rocky River Association, and Brother D. D Davis from the Brown Creek.

Roll called and the names of absentees marked.

On motion, that part of the report on the Objects of the Baptist State Convention referring to education, was read again. Elder Ivey made a very earnest appeal in behalf of the College. A collection was taken up for the endowment. The report was adopted.

On motion, a vote of thanks was tendered to the kind brethren, sisters and friends in the vicinity of Ebenezer for their liberal hospitality towards the delegates and visitors attending the Association.

Report on Church Letters called for and read, as follows:

Your Committee on Church Letters report the following: Pee Dee, Brown Creek, Red Hill, Cartledge's Creek, Spring Hill, Mt. Moriah and Ebenezer report Sabbath Schools. Pleasant Grove, Bethel, Laurel Hill and Mt. Carmel report Sabbath Schools and revivals. Gum Spring, Saron, Spring Hill, New Union and Mt. Moriah seem to be in a cold or lukewarm condition. Forks of Little River, Dover and Ebenezer report no especial interest, but seem to be in a good healthy condition. Blackwood's Chapel and Hamer Creek report revivals but no Sabbath Schools.

W. M. BYRD, Chm'n.

The following query was offered by Elder D. Wright:

Are the doctrines of our church as now preached by many, as purely scriptural as the doctrines held and promulgated by the apostles and fathers?

Remarks were made on this query by Elders Jordan, Bostick and Wright. No decision was called for.

On motion of Bro. W. M. Byrd, the query was ordered to appear in the minutes.

The Committee on Finance called upon to report. The report was read and adopted. It will be found under appendix "C."

On motion of Bro. W. M. Byrd, the Clerk was directed to superintend the printing of the minutes and have for his services $10.

The Clerk asks permission of the Association to insert certain tables in the minutes and to request clerks of churches to send up all the items with which they should be filled.

On motion, the request was granted.

On motion, adjourned to the time and place appointed.

The delegates and brethren joined in singing a hymn, suitable to the occasion, and Elder S. P. Morton lead in prayer. Thus ended the Fifty-eighth Anniversary of the Pee Dee Association.

W. M. BOSTICK, *Mod'r.*

W. L. WRIGHT, *Clerk.*

SATURDAY NIGHT—7 o'clock.

The house was crowded.

Hymn, "There is a land of pure delight," &c.

Prayer, Elder Bostick leading.

Hymn, "Thou dear Redeemer dying Lamb," &c.

Elder Bostick preached from the gospel by St. John, 11th chapter and 25th verse: "Jesus saith unto her, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." Theme—the resurrection of sinners from a state of spiritual deadness.

Prayer at the close of the sermon by Elder James Jordan.

It was announced that there would be a Sunday School Mass Meeting held in the church to-morrow morning at 9 o'clock.

SUNDAY—9 o'clock A. M.

The brethren assemble according to appointment in a Sunday School Mass Meeting. The seats are nearly all filled and Elder Ivey gives out the hymn, "Bestow, O Lord, upon our youth," &c. After this is sung, he reads the third chapter of Proverbs.

Prayer by Elder James Jordan.

Elder Ivey gives out another hymn, commencing thus: "Thou God of sovereign grace," &c.

Elder James Jordan makes a short speech, after which Elder Ivey calls on the young brethren and sisters to sing a Sunday School song, they sing "Sabbath Home;" the congregation stand while singing. By this time the house is crowded and the people out of doors crowd around the windows and look in. We imagine that they are saying to themselves, "I wish I had started from home in time to have procured a seat." But we turn again to the proceedings. Elder Ivey says some of his speakers are absent without leave, and he calls for volunteer speeches.

Bro. W. L. Wright makes a short talk, and appeals to the young brethren and sisters to take hold of the Sabbath School work.

The congregation then sing the familiar hymn, "Children of the Heavenly King."

Elder Ivey makes a very interesting speech. He addressed his remarks mainly to the children, and while his illustrations

were adapted to the capacity of the youthful mind, they were only the more lucid to the minds of those of riper age.

A collection amounting to $8.80 was made, while the congregation sung, "Holy Bible, book divine," &c.

The hour has arrived for preaching and the congregation go to the stand in the grove.

We feel that this Sunday School meeting was a success, and we hope, that through the delegates, its influence may reach the churches; and that our next Sunday School statistics may tell of a good year's labor in this department for 1874.

---

11 o'clock A. M.

Elder Ivey preached at the stand.

Hymn, "How pleasant, how divinely fair," &c.

Prayer, Elder James Jordan leading.

Elder Jordan then read the 5th chapter of 2nd Corinthians.

Hymn, "There is a fountain filled with blood," &c.

Text: "For the love of Christ constraineth us." 2nd Cor. 5th chapter and first clause of the 14th verse.

Just as the sermon was commenced it began to rain, and the congregation returned to the house, and the sermon was preached there. We give a brief sketch of it below as noted during its delivery:

This great argument of love comes from the cross of Christ, and is manifested
in the salvation of a lost race. It moved Paul so as to draw forth the expression
of the text, and more to live, to labor, to suffer, and to die that he might publish
it. This love is the grand inspiring motive, and impelling power in christian toil.
Four reasons for this: 1st The love of Christ awakens a conciousness of solemn
responsibility. The sinking, perishing man, when lifted up, owes much to his
deliverer, and every mention of that deliverance makes him more conscious. The
restlessness of King Ahasuerus, was on the ground that he had not rewarded the
man that prevented his assassination—how dilligently he searched the records until
he found him—how he hastened to honor him. In the case of our deliverance
the King of heaven is the great Deliverer, and we the delivered. We never can
think of the cross of Christ as we should; how dim our consciousnes. If ingrati-
tude is a crime among men, how much greater the crime of ingratitude to the cross.
2nd. This love, when rightly considered, stirs the affections and awakens gratitude.
Some recipients of favor can only thank, not so with us. True gratitude is best
shown by *acts*. The proud Pharisee suffered his self-esteem to grow fat on out-
ward ceremonies. The poor woman that washed the Savior's feet loved much and
her love ripened into actual service. Ten lepers were cleansed, but one only re-
turned to give thanks. When we look at the way in which we discharge our obli-
gations to the cross, the voice comes to us, "where are the nine?" The man that
professes christianity and rises early in the morning, goes to business without
prayer, and scrambles all day for property, and till the stars come out at night,
without once thinking of his obligation to the cross deserves our pity. 3rd. This
love is an impelling power, because it awakens a disposition to imitate a noble ex-
ample. Real life quickens life. To read an account of a worthy effort, difficulties
overcome, a noble object accomplished, makes a youth more energetic. The great
roll call of the chivalry of faith in the eleventh chapter of Hebrews, and the long
line of mighty deeds of the dead, form a cloud of witnesses to help our faith.

Looking unto Jesus, the author and finisher of our faith, let us abound in love and works. 4th. The cross addresses the redeemed soul by a friendly hint. Unfinished work appeals to our innate love of symmetry and completeness. David commenced the temple and Solomon must finish it. If we do much for a friend and he becomes worthless, we hate to give him up, we feel like making another effort, in order to save the work already done. The cross is the foundation work. Redemption a grand stupendous process by evangelization. Christ the only remedy; the remedy must be brought in contact with the disease, and here comes in a point where men become co-workers with God; shall the helpers come slowly when Jesus himself died? Every thorn that pierced his brow and every pang of the cross calls to us to mend the life boat and rush to the work.

At the close of the sermon, a collection was made for missions and education, amounting to $7.51. Owing to the very inclement weather no further services were held.

[APPPENDIX A.]

STATISTICAL TABLE.

CHURCHES.	CONSTITUTED.	COUNTIES.	DELEGATES.	Baptized.	Received by Letter.	Restored.	Expelled.	Deceased.	Dismissed.	White Males.	W'ite Fem'les.	Colored.	Total.
Forks of Litter River,	1760,	Montgomery,	James Jordan, J. L. McMillan, W. L. Wright,				2	2	2	19	47	1	67
Pee Dee,	1785,	Anson,	W. T. Williams,* T. B. Henry, Thos. Brooks,					3		21	46	1	68
Bethel,	1805,	Montgomery,	J. W. Dunn, S. D. Ballard, Wm. Mills,	2						27	47	4	78
Spring Hill,	1813,	Richmond,	Represented by letter,							23	49		72
Cartledge's Creek,	1823,	"	J. W. Bennett,				1			20	32		52
Saron,	1826,	"	W. D. Townsend,* James S. Crouch,				6			20	60		80
Brown Creek,	1828,	Anson,	L. R. Mason,* W. J. Barber, A. B. Huntley,	3	2	3	2		3	21	44	3	68
New Union,	1832,	Montgomery,	T. F. Haywood,* Jas. C. Morris, J. T. Lilly,		1	1	1	2	3	31	58	2	91
Dover,	1836,	Moore,	W. B. Owen, Joseph Deaton, W. Melton,		1		1		6	31	91	6	128
Ebenezer,	1836,	Stanly,	J. W. Littleton, Wm. Palmer, John Dry,	1	2		1	1	1	29	51	7	88
Pleasant Grove,	1843,	Anson,	Thos. Poplin, Chas. Covington, J. Morton,*	15	4			2	1	33	63	1	97
Gum Spring,	1845,	"	R. S. Morton,* P. Seago,* D. Seago,				4		1	13	66	1	80
Wadesboro',		"	Not represented,										
Piney Grove,		"	Louis Fort,* J. M. Williams,* J. W. Davis,							24	40		64
Red Hill,		"	J. G. Mills,* Jos. Waddill, W. B. McLendon,*		5			1		43	49		92
Blackwood's Chapel,		Montgomery,	W. M. Bostick,	2			2		1	10	13		23
Mt. Carmel,	1856,	"	W. A. Morris, N. Jinkans, A. A. Hunsucker,	20	6	2	1		1	40	58		98
Hamer Creek,		"	Pleasant Fraser, J. McLendon, W. M. Byrd,				1			18	38	8	64
Swift Island,		"	Not represented,										
Mt. Moriah,		Robeson,	Represented by letter,										54
Laurel Hill.		Montgomery,	A. Wright,* James A. Wright, M. H. Deaton,	5				1	2	15	28	12	59
				48	21	6	22	12	21	441	880	46	1367

Absentees marked thus *. Delegates present 33.

[APPENDIX B.]

LIST OF CHURCHES AND THEIR PASTORS, PASTORS' SALARIES, CLERKS OF CHURCHES AND THEIR POST OFFICES, TIMES OF PREACHING.

CHURCHES.	PASTORS.	SALARY.	SABBATH OF PREACHING.	CLERKS.	POST OFFICES.	
Forks of Little River	Jas. Jordan	$ 50 00	First	W. L. Wright	Troy,	N. C.
Pee Dee				L. V. Liles	Lilesville,	"
Spring Hill	J. Monroe				Laurel Hill,	"
Bethel	G. O. Wilhoit			G. M. Ballard	Mt. Gilead,	"
Cartledge's Creek				Alfred Dockery	Rockingham,	"
Saron	W. M Bostick			S. W. Bostick	Bostick's Mills,	"
Brown Creek	S. P. Morton	75 00		J. M. Flake		
New Union	W. M. Bostick		First			
Dover	Jas. Jordan	100 00	Third	A. A. Leach	Hunsucker's Store,	N. C.
Ebenezer	H. Morton			D. McLester	Albemarle,	"
Pleasant Grove	B. Sanders		First	J. D. Porter	Flat Fork,	"
Gum Spring	A. E. Bennett			W. H. Dobbs	Lilesville,	"
Wadesboro',						
Piney Grove						
Red Hill	G. O. Wilhoit			E. H. Seago	Ansonville,	N. C.
Blackwood's Chapel	W. H. H. Lawhon		Third	J. Luther	Pekin,	"
Mt. Carmel	J. W. Dunn		Third	L. Cook	Troy,	"
Swift Island						
Mt. Moriah	J. Monroe				Red Banks,	N. C.
Hamer Creek	W. M. Bostick			W. H. Galloway	Mt. Gilead,	"
Laurel Hill	Jas. Jordan	75 00	Fourth	M. M. Leach	Hunsucker's Store,	"

[APPENDIX C.]

FINANCIAL REPORT.

CHURCHES.	Minutes.	Endowment.	Home Missions.	Foreign Missions.	Education.
Forks of Little River	2 50		$ 3 33⅓	$ 3 33⅓	$ 3 33⅓
Pee Dee	2 00	$ 24 00			
Bethel	2 40		6 00	6 25	
Spring Hill	3 50	200 00			
Cartledge's Creek	1 00				
Saron	1 25				
Brown Creek	3 00	80 25	6 50	3 50	
New Union	1 75			4 00	
Dover	3 00				
Ebenezer	2 50				
Pleasant Grove	1 55				
Gum Spring	1 00		3 00		
Wadesboro'					
Piney Grove	1 50				
Red Hill	2 00		5 50	5 00	
Blackwood's Chapel	2 00		2 50	2 50	3 00
Mt. Carmel	2 10				
Hamer Creek	2 00			50	
Swift Island					
Mt. Moriah	1 50				
Laurel Hill	1 50				
	$ 38 05	$ 304 25	$26 83⅓	$25 08⅓	$ 6 33⅓

JAMES S. CROUCH, Chm'n.

[APPENDIX D.]

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS.	POST OFFICES.	No. Teachers.	No. Pupils.	Average Attendance.	Conversions.	Volumes in Library.	No. Kind Words taken.	No. Baptist Teacher.	Amount of Contributions.	No. of Months open.
Forks of Little River,	No School,										
Pee Dee,	A School,										12
Bethel,	No report,										
Spring Hill,	A School,										
Cartledge's Creek,	A School and *Kind Words* taken										
Saron,	No report,										
Brown Creek,					25						5
New Union,	No report,										
Dover,	No School,										
Ebenezer,	A School,										
Pleasant Grove,	A School,										
Gum Spring,	No report,										
Wadesboro',	Not represented,										
Piney Grove,	No report,										
Red Hill,			8	60							
Blackwood's Chapel,	No report,										
Mt. Carmel,	Elder D. Wright,	Troy, N. C.,	4	50	40	4					4
Hamer Creek,	No report,										
Swift Island,	Not represented,										
Mt. Moriah,	A School,										
Laurel Hill,	A School,										[illegible]

NOTE —We respectfully ask Clerks to send up the items to fill the blanks, and also the blanks in the other tables.—CLERK.

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MINUTES

OF THE

FIFTY-NINTH ANNIVERSARY

OF THE

PEE DEE BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Dover, Moore Co., N. C.,

October 16-17, 1874.

Moderator---Rev. W. M. BOSTICK, Bostick's Mills, N. C.
Clerk---S. T. USHER, Sulphur Springs, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
DECEMBER, 1874.

List of Ordained Minsters and their Post-Offices.

Rev. John Monroe,	Laurel Hill,	North	Carolina.
" D. Wright,	Troy,	"	"
" A. E. Bennett,	Ansonville,	"	"
" Jas. Jordan,	Troy,	"	"
" I. W. Littleton,	Albemarle,	"	"
" W. M. Bostick,	Bostick's Mills,	"	"
" B. Sanders,	Lilesville,	"	"
" Jas. R. Littleton,	Albemarle,	"	"

List of Ordained Ministers and their Post-Offices.

Rev.	John Monroe,	Laurel Hill,	North	Carolina.
"	D. Wright,	Troy,	"	"
"	A. E. Bennett,	Ansonville,	"	"
"	Jas. Jordan,	Troy,	"	"
"	I. W. Littleton,	Albemarle,	"	"
"	W. M. Bostick,	Bostick's Mills,	"	"
"	B. Sanders,	Lilesville,	"	"
"	Jas. R. Littleton,	Albemarle,	"	"

PROCEEDINGS.

DOVER CHURCH, MOORE Co., N. C.,
FRIDAY, October 16th, 1874.

The Association met at the time and place appointed.

The Introductory Sermon was preached by Eld. D. Wright, from Paul's 1st Epistle to the Corinthians, 3d chapter, 21, 22 and 23d verses, "Therefore, let no man glory in man, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's."

After a short recess, the Association assembled for business.

The Moderator, Rev. W. M. Bostick, read the 84th Psalm, and the congregation joined in singing the 92d Hymn, "To thy temple we repair, &c." Prayer by Rev. Jas. Jordan, leading.

S. T. Usher was appointed Clerk *pro. tem.*

Letters from the various churches were read and names of the delegates recorded.

Proceeded to the election of Moderator and Clerk, which resulted in the re-election of Rev. W. M. Bostick, Moderator, and S. T. Usher, Clerk.

An invitation was extended to churches wishing to form a connection with this Association.

A petition was presented from a newly constituted church, called Holly Mount, in Montgomery county, which was unanimously received.

An invitation was extended to ministering brethren, who were not delegates, to seats with us. Rev. F. H. Ivey, Agent

of Wake Forest College, accepted the invitation and was cordially received.

An invitation was given to corresponding messengers from sister Associations. The following brethren presented themselves and were cordially received: U. Staton, from Brown Creek; J. F. Moore, Rev. E. Crutchfield and M. P. Beck.

The following committees were then appointed:

Order of Business.—Elders D. Wright, J. J. McLendon and J. L. McMillan.
On Religious Exercises.—Pastor and Deacons of Dover Church.
On Church Letters.—Brethren W. A. Liles, H. Allen and John Bolton.
On Finance.—Elder Jas. Jordan, Brethren S. P. Ballard, J. D. Haywood.

On motion, it was agreed to hold night session.

On motion, adjourned till 7 o'clock, P. M. Prayer, Rev. J. J. McLendon, leading.

NIGHT SESSION.

Opened by singing "O for a closer walk with God," &c. Prayer, Rev. E. Crutchfield, leading.

The report on the Order of Business called for. The report was received and adopted and committee discharged.

The roll was called and absentees marked.

The following were appointed corresponding messengers to sister Associations: Sandy Creek, Rev. D. Wright; Cape Fear, Rev. J. Monroe and Wm. McLean; Brown Creek, Rev. J. J. McLendon, and J. R. Barber; Liberty, Jas. Tyson; Rocky River, Rev. J. W. Dunn, Rev. J. W. Littleton, J. W. Dunn.

To write the next Circular Letter, Rev. J. J. McLendon.

On Periodicals, Elder D. Wright.

On the various objects of the Baptist State Convention, Elder John Monroe.

On Systematic Benevolence, Elder Jas. Jordan.

To preach the Introductory Sermon at the meeting of the next Association, Rev. A. E. Bennett.

To preach the Missionary Sermon, Rev. D. Wright.

Called for the reading of the Circular Letter. (The letter was prepared by Elder John Monroe, who, on account of infirmity caused by old age and feeble health, was not permitted to be present,) which was read, and the various points presented, discussed by Elders F. H. Ivey, E. Crutchfield, D. Wright, after which it was unanimously adopted and ordered to be appended to the minutes.

CIRCULAR LETTER.

The Ministers and Messengers composing the Pee Dee Baptist Association, to the Churches they represent, send Christian Salutation.

Dearly Beloved Brethren :—Our Circular Letter of last year pointed out some things which are having a "strong tendency to hinder the prosperity of the churches." These things were stated as follows: 1. Meeting too seldom in our churches. 2. The neglect of earnest prayer. 3. Our missionary efforts too feeble. 4. Pastors salaries too small. 5. A frequent change of pastors. 6. Too great haste in the reception of members.

The above mentioned causes, together with many others, hinder lamentable the enlargement and efficiency of the churches; therefore, it is reasonable and must be important, that the Scriptural methods, to secure the peace, the purity, the increase and the moral power of the churches, as "co-workers together with God," be clearly stated and zealously urged to be carried into practice.

How often do we hear that "History is constantly repeating itself." As this is true of secular history, it is eqally true of ecclesiastical history. Under the Old Testament dispensation, God had a chosen people, and as long as they adhered to the letter and spirit of His statutes, just so long they prospered abundantly. But when they violated His laws, trampled upon His Sabbaths, and neglected and despised His ordinances, then He "visited their transgression with the rod, and their iniquity with stripes," 89th Psalm.

In the second chapter of the book entitled the "Acts of the Apostles," we read that immediately after the great revival on the day of Pentecost, they that believed "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "And the Lord added to the church daily such as should be saved." The church in that day enjoyed great prosperity.

How was it at the time the Apostle John was directed to write unto the seven churches which were in Asia? Great and sore was the declension of the most of them; and they were exhorted to remember from whence they were fallen—to repent and do their first works—to be watchful, and strengthen the things which were remaining, and were ready to die. And how fearful the threatenings should they fail to comply with the instructions given:—"I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth," &c., &c.

We proceed now briefly to state and earnestly to recommend the Scriptural and therefore the sure methods to be used in order to secure prosperity to the churches.

I. A very careful, prayerful, and teachable searching of the Holy Scriptures, on the part of the entire membership of our churches, including of course, Pastors, Deacons, and lay members, male and female. The Jews in Berea were highly complimented by the inspired Luke, for the reason "that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." And what was the result of this daily searching? "Therefore many of them believed; also of honorable women which were Greeks, and of men not a few." O what blessed results, what glorious prosperity attended the daily searching of the word of God. See Acts 17th. A certain Jew named Apollos, was "mighty in the Scriptures," and when he came among the disciples which were in Achia, he helped them much, who had believed through grace. He also "mightily convinced the Jews, shewing by the Scriptures that Jesus was Christ." Acts 18th.

II. Pastors, Evangelists, and exhorters, constitute a divinely appointed instrumentality, to build up the kingdom of Jesus, and to pull down the strongholds of sin and satan. See Eph., 4th. And as the above mentioned classes were given "for the edifying of the body of Christ, and for the protecting of the saints," how inconceivably important is it that they be constantly employed in that great work, to the performance of which the Holy Ghost hath called them. Jesus called his twelve disciples together, and gave them power over all devils, and sent them to preach the Kingdom of God. And they departed and went through the towns preaching the gospel, and healing everywhere. Luke 9th. "The Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Luke 10th.

III. To promote the general cause of Christ, and the prosperity of the churches, the "grace" of giving must be largely and increasingly exercised. When this sentence is heard or read, perhaps some will exclaim, O what heresy, to call giving, grace. Well, let the inspired Paul settle the

question. Read the first seven verses of the 8th chapter of 2nd Corinthians, closing as follows: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this *grace* also."

When the English Baptists, sent out as missionaries to go far among the Hindoos, Carey, Marshman, Ward, and others, some one said that in order to support these men. "there must be a strong pull, a long pull, and a pull altogether;" and we may add, there must be a pull the right way. When the members of a church, the delegates of an Association, the representatives in a Convention, are pulling towards the four points of the compass, the advances in the right, that is in the Scriptural direction, will be slow indeed. "United we stand—divided we fall."

Could Pastors and Evangelists be adequately supported, then they could comply with the Scriptural injunction, to give themselves wholly to their great work; and though they might go forth weeping, bearing precious seed, in due time they should return, bringing precious sheaves with them. It is true now as in the days of Christ, and of Apostles, that the harvest is plenteous, and the laborers too few. The Macedonian calls are loud and urgent, there being so many large fields white unto the harvest.

Some Pastors within the circle of our observation, usually on the Sabbath day preach at three different points—in the morning with some church—in the evening in some destitute neighborhood, and at night, in some other locality. And the labors of those afternoons and nights have, in many instances, resulted in the organization of churches where none existed before. And also some churches of enlarged and liberal views, have formed Bible Sabbath Schools, to be held not only in their houses of worship on every Lord's day, but they have gone out into settlements beyond their own bounds, and have collected together the young and the old, to read, hear, and study the Scriptures of eternal truth. And they have the promise that the word of God shall not return unto Him void.

IV. But whilst the Paul's, and Apolloses', and Cephases', and their coadjutors, are zealously planting and watering, let it never be forgotten that the INCREASE is alone from God. *Therefore*, unceasing, importunate prayer should be poured out before the mercy seat, day and night, imploring the Divine blessing to rest upon the utterances from the pulpit, the press-upon the efforts of superintendents, teachers and students, engaged in imparting and receiving the instructions of the Holy Oracles.

How shall we define a prosperous church? It may be done in part as follows: When all the members are striving to keep the unity of the Spirit, in bonds of peace, when each is endeavoring to grow in grace, and in the knowledge of the precious Jesus, when each one is like a wrestling Jacob, and a prevailing Israel—when multitudes of new and heaven-born souls are crowding her gates—when the old members, and the new ones, unite hearts and souls in earnest efforts to send the glorious gospel of Christ to the uttermost parts of the earth, such a church may be said to be in a prosperous

condition. And a combination of such churches will make a prosperous Association.

Let it never be forgotten that the *chief* motive of every action should be the glory of God. Paul said, "the love of Christ constraineth us." Again he said, "knowing the terrors of the Lord, we persuade men." But whilst a fervent desire to glorify God, and the terrors of Jehovah, and the love of Christ, which passeth all understanding, and other powerful motives, urge us on to the performance of every known duty, let us remember the saying of Jesus, "without me, ye can do nothing."

"Jesus, immutably the same, thou true and living vine;
Around thy all-supporting stem, my feeble arms I twine.
Quickened by thee, and kept alive, I flourish and bear fruit;
My life I from thy sap derive, my vigor from thy root.
I can do nothing without thee, my strength is wholly thine;
Withered and barren should I be, if severed from the vine."

Adjourned to 9 o'clock Saturday morning. Prayer, Rev. Jas. Littleton leading.

SECOND DAY.

SATURDAY, October 17, 1874.

Opened by singing "There is a land of pure delight," &c. Prayer, Rev. F. H. Ivey, leading.

Minutes read and adopted.

The roll was called.

The report on the Baptist State Convention was called for and read. The subjects of Mission and Education referred to in the report, were ably discussed by Revs. E. Crutchfield, J. J. McLendon, F. H. Ivey and D. Wright.

REPORT ON THE OBJECTS OF THE BAPTIST STATE CONVENTION.

1. State Missions is one of the leading objects of the Convention. For the past few years a number of ministers have been employed in preaching the Gospel in destitute portions of the State. They have received small salaries. Many of them have made great sacrifices in order to preach the

gospel. By the labors of these men a number of promising churches have been built up, many souls have been converted, the Gospel has been preached to the destitute, and much good accomplished in various other ways. Ought we not to have a larger interest in this good work?

2. Foreign Missions is another leading object of the Convention. Much good has been done in the far off heathen lands. These poor heathens are growing more and more willing to receive the gospel. There are pressing calls for men and means from all our missionary fields. Shall we, the most highly favored of all people, the people for whom God has done so much, not only in temporal blessings, but also in the gift of the gospel, together with religious liberty, be indifferent to these calls? There are now about one hundred thousand converts in Burmah, and our other missionary efforts have also been blest. Let us be encouraged to do more to promote these great missionary enterprises.

3. The Sunday School Board is endeavoring to organize good live Sunday Schools in every church and destitute section in the State. It has done much good, but much yet remains to be done. It is hoped that the Sunday School Convention to be held in Raleigh on Friday before the first Sunday in November, will give new life to the Sunday School work all over the State. We hope the Sunday Schools in our Association will send up delegates to this Convention. Our Sunday School work is of vast importance, we ought to feel more interest in it. Sunday School workers have reason to be encouraged. The Divine blessing has attended their labors in almost all parts of the State to the degree that numbers of precious souls have been led to Jesus. It is to be observed that those schools that contribute regularly to benevolent objects are most successful.

4. Ministerial Education is one of the special objects of the Convention. Our denomination has paid too little attention to the education of its ministers. It has lost much by it. This is an age of improvement. Men in all positions are seeing the need of thorough training for their work. The world and the avowed enemies of religion are becoming more intelligent. It is therefore a matter of necessity that the ministry be educated to keep pace with them and hold their influence as ministers, upon Society. Our College is doing a good work in educating pious young men called of God to the great work of the Gospel ministry. There are at Wake Forest College twelve or fifteen beneficiaries. This number ought to be much larger; there are many promising young brethren who feel the need of more training for their high and holy calling that cannot be helped by the Education Board, because it has not the means. Will not Pastors bring these claims before their churches and urge them to help? With our contributions and our labors, dear brethren, let us be fervent in prayer.

W. L. WRIGHT.

Adjourned to 1½ o'clock.

AFTERNOON SESSION.

Met at the hour appointed.

Proceeded to appoint delegates to the Baptist State Convention as follows: Elders J. Monroe, W. M. Bostick, D. Wright, J. J. McLendon, Brethren S. T. Usher, J. Luther, A. Wright, J. A. Tyson, T. B. Henry, W. M. Byrd, Haywood Morris.

Call for report on Periodicals. No report.

On motion, the merits of the *Biblical Recorder*, *Kind Words* and *Home and Foreign Journal*, were discussed by Elders F. H. Ivey and D. Wright.

Called for the report on Church Letters.

The report was received and ordered to be appended to the minutes.

REPORT ON CHURCH LETTERS.

Your Committee on Church Letters report the following:

Dockery's is in a flourishing condition and has a Sabbath School. New Union, Pee Dee and Blackwood's Chapel report revivals. Ebenezer, Bethel, Red Hill, Hamer Creek and Gum Spring report revivals and Sabbath Schools. Forks of Little River and Dover report lukewarmness, but have Sunday School. Mt. Moriah reports a revival, prayer-meetings and a Sunday School. Spring Hill reports much interest, with no special revival, also a flourishing Sunday School. Laurel Hill and Brown Creek report nothing of interest. Saron reports a revival, but no pastor, also a Sunday School. Mt. Carmel reports an interesting Sunday School. A newly constituted Church, called Holly Mount, just received, makes no special report.

Respectfully submitted,

H. R. ALLEN, CHM'N.

Call for the report on Systematic Benevolence.

Report received and ordered to appear in the minutes.

REPORT ON SYSTEMATIC BENEVOLENCE.

Your Committeemen having had the subject under consideration, would respectfully say that very little has been done in this direction this year.

The great question is how shall we induce the Church to take hold of this matter. Benevolence is a grace and admits of system like almost everything else. System is to everything what the elubricating oil is to machinery, it cuts off the friction and applies the power at the proper point. Every department of business needs system, but to prescribe any one system for different Churches, or even suggest one, is more than I shall attempt. No one system would suit different Churches in different localities, but we do insist that every church should adopt some system.

Now to show what system will do, our minutes report 441 white males; suppose each cultivate one acre, say in cotton, yielding 500 pounds seed, this would make about 150 lint; this sold at the low price of 12 cents make $18 each; this foots up the nice sum of $7,938, should this be too large, divde it by two, and we still have $3,969, if still too large, divide it by two again, and we still have $1,984.25. This is as much as we have ever paid in one year, counting pastors' salaries and all; and this can be produced on 100 feet square of poor land by each male member, leaving out sisters and friends, and they always do something. Will not all the Churches adopt some system.

D. WRIGHT.

On motion, the Churches were requested to send delegates to New Union, in Montgomery County, to consider the propriety of organizing a Ministers' and Deacons' Meeting, on Saturday before the 5th Sunday in November.

Agreed to hold the next meeting of the Association with the Red Hill Church, Anson County, commencing on Friday before the 3rd Sabbath in October next, at 11 o'clock, A. M.

Called for the report of the Finance Committee.

The Committee reported. Report received and the Committee discharged. (See Report.)

On motion, the Clerk was appointed to superintend the printing of the minutes, and have for his services $10.

On motion, a vote of thanks were tendered to the brethren and friends of Dover Church, and vicinity, for their very kind and hospitable entertainment during the session of the Association.

The brethren joined in singing the 1149th hymn: "Hail sweetest, dearest tie that binds," &c.

Prayer, Rev. D. Wright leading.

Adjourned to the time and place of the next meeting of the Association.

Thus ended the fifty-ninth Anniversary of the Pee Dee Baptist Association.

W. M. BOSTICK, MODERATOR.

S. T. USHER, Clerk.

SATURDAY NIGHT, 7 o'clock.

Rev. E. Crutchfield preached from the 7th chapter of Hebrews, 25th and 26th verses.

SUNDAY MORNING, 9 o'clock, A. M.

Services conducted by Rev. J. R. Littleton, who preached from John 3rd chapter, 36th verse.

The Missionary Sermon was preached by Rev. W. M. Bostick, at 11 o'clock, to a very large congregation, from Mark, 12th chapter, 6th verse: "Having yet, therefore, one Son, His well-beloved, He sent Him also last unto them, saying, they will reverence My Son."

After which, a collection was taken up amounting to $19.20.

Rev. J. J. McLendon preached in the evening from 2nd Timothy, 3rd chapter, 13th verse.

SUNDAY NIGHT.

The house was crowded.

Hymn: "As on the cross the Saviour hung," &c.

Prayer, Rev. Jas. Jordan leading.

Hymn: "Did Christ o'er sinners weep," &c.

Rev. W. M. Bostick preached from Luke, 23rd chapter, 42nd and 43rd verses.

Considerable feeling manifested throughout the large assembly.

We trust that much good may result from the laborers of the day.

REPORT ON FINANCE.

CHURCHES.	Minutes.	Endowment.	Home Mission.	Foreign Mission.	Education.	State Mission.
Forks of Little River,.......	$ 2 50	......	....	$ 2 25	......	......
Pee Dee,.	2 50	......	....	....	......	......
Bethel,..................	2 25	......	....	7 05	......	......
Spring Hill,..............	2 25	......	....	12 50	......	......
Dockery's,................	2 00	......	....	....	......	......
Saron,....................	1 50	......	....	....	......	......
Brown Creek,..............	2 70	......	$ 4 00	....	......	$ 8 00
New Union,................	4 00	......	....	10 00	......	......
Dover,....................	3 15	......	....	....	......	......
Ebenezer,.................	2 00	......	....	8 20	......	......
Pleasant Grove,...........	2 15	......	....	....	......	......
Gum Spring,...............	1 90	......	....	....	......	......
Wadesboro',..	......	......	....	....	......	......
Red Hill,.................	2 35	......	2 82½	2 82½	......	......
Blackwood's Chapel,.......	1 55	......	2 75	2 75	$ 2 75	......
Mt. Carmel,...............	1 35	......	....	....	......	......
Hamer Creek,..............	2 00	......	....	4 75	......	......
Mt. Moriah,...............	1 00	......	....	....	......	......
Laurel Hill,..............	1 50	......	....	....	......	......
Holly Mount,..............	2 00	......	....	....	......	......
	$40 65		$ 9 57½	$ 50 32½	$ 2 75	$ 8 00

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATES.	Baptized.	Rec'd by letter.	Restored.	Expelled.	Deceased.	Dismissed.	White Males.	Females.	Colored.	Total.
Forks of Little River,	Montgomery,	Elder D. Wright, Wm. Thomas,* John L. McMillan,	..	2	1	2	..	1	19	48	1	68
Pee Dee,	Anson,	B. V. Henry, Jas. A. Tyson, H. W. S. Cox,*	16	4	..	..	1	1	33	47	1	80
Bethel,	Montgomery,	J. W. Dunn, A. L. Ballard,* S. A. Williams,	6	..	..	..	..	..	28	52	..	80
Spring Hill,	Richmond,	Archibald McMillan, P. McMillan,	1	..	..	..	..	..	..	..	..	73
Dockery's,	"	John Sandford, D. A. Covington, G. W. Davis,*	15	1	..	..	1	5	24	36	..	60
Saron,	"	John Bolton, W. D. Townsend,* A. C. Covington,*	9	..	..	..	1	3	24	66	..	90
Brown Creek,	Anson,	J. R. Barber, L. R. Mason,* W. A. Liles,	3	2	..	9	..	3	20	41	..	61
New Union.	Montgomery,	Thos. Blake,* Jas. Byrd,* W. T. Green,	8	..	..	..	1	10	29	58	4	91
Dover,	Moore,	A. Leach, Jas. Allen, John Deaton,	...	1	..	3	1	9	28	82	6	116
Ebenezer,	Stanley,	Rev. J. R. Littleton, Wm. Kirk, J. F. Lilly,	8	4	..	1	2	..	34	53	7	94
Pleasant Grove,	Anson,	H. R. Allen, J. D. Porter,* C. W. Covington,*	7	..	1	2	..	5	29	64	..	93
Gum Spring,	"	J. T. Harris, D. R. Seago,* P. H. Seago,	11	1	2	1	...	1	17	73	1	91
Wadesboro',	"	Not Represented,	..	..	..	..	..	..	..	..	..	...
Red Hill,	"	Rev. J. J. McLendon, M. Tyson,* H. D. Allen,*	5	..	..	3	2	1	42	46	..	88
Blackwood's Chapel,	Montgomery,	Rev. W. M. Bostick, Jas. D. Haywood, G. M. Covington,	13	11	1	1	1	..	16	26	..	42
Mt. Carmel,	"	W. A. Morris, G. W. Hunsucker, Haywood Morris,	..	2	..	2	..	2	39	57	..	96
Hamer Creek,	"	W. S. P. Ballard, Samuel P. Frazier,	..	..	..	..	..	..	17	36	8	61
Mt Moriah,	Robeson,	By Letter,	12	..	..	..	..	..	..	..	..	66
Laurel Hill,	Montgomery,	A. D. Martin, Z. T. Wright, M. M. Leach,	1	..	..	2	1	3	16	28	11	55
Holly Mount.	"	D. A. Thompson, Jas. Haywood, Welcome Usrey,	..	..	..	..	..	..	16	30	..	46

Those marked thus * were absent.

List of Churches and their Pastors, Clerks and their Post Offices and Time of Preaching.

CHURCHES.	PASTORS.	SALARY.	SABBATH OF PREACHING.	CLERKS.	POST OFFICES.
Forks of Little River,	D. Wright,		First,	John L. McMillan,	Troy,
Pee Dee,	G. O. Wilhoit,		Second,	T. B. Henry,	Lilesville,
Spring Hill,	J. Monroe,		First,		Laurel Hill,
Bethel,	G. O. Wilhoit,		Second,	G. M Ballard,	Mt. Gilead,
Dockery's,	W. H. H. Lawhon,		Fourth,	T. J. Bostick,	Rockingham,
Saron,				A. C. Covington,	Capels Mills,
Brown Creek,	S. P. Morton,	$ 85 00	Fourth,	J. M. Flake,	Wadesboro',
New Union,	L. D. Whitlock,	75 00	First,	John F. Crowder,	Mt. Gilead,
Dover,	Jas. Jordan,	100 00	Third,	A. A. Leach,	Hunsucker's Store,
Ebenezer,	J. W. Dunn,			J. D. McLester,	Albemarle,
Pleasant Grove,	B. Sanders,		First,	J. D. Porter,	Parris,
Gum Spring,	G. O. Wilhoit,		Fourth,	W. H. Dabbs,	Lilesville,
Wadeboro',					
Red Hill,	G. O. Wilhoit,		Third,	E. H. Seago,	Ansonville,
Blackwood's Chapel,	W. H. H. Lawhon,	100 00	Third,	J. Luther,	Pekin,
Mt. Carmel,	J. W. Dunn,		Fourth,	Lewis Cook,	Troy,
Mt. Moriah,				Wm. McLean,	Red Banks,
Hamer Creek,	W. M. Bostick,	100 00	Fourth,	W. H. Galloway,	Mt. Gilead,
Laurel Hill,	Jas. Jordan,	75 00	Fourth,	M. M. Leach,	Troy,
Holly Mount,	John W. Dunn,			C. Yarborough,	Pekin,

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS.	POST OFFICES	No. of Teachers	No. of Pupils.	Av. attendance.	Conversions.	Vols. in Library	Amounts Contributed.	Months opened.
Forks of Little River,	Elder D. Wright,	Troy,			15				
Pee Dee,									
Bethel,									
Spring Hill,			3	24					12
Dockery's,									
Saron,	B. W. Covington,	Rockingham,	3		20				
Brown Creek,									
New Union,	T. F. Haywood,	Mt. Gilead,							
Dover,									
Ebenezer,									
Pleasant Grove,									
Gum Spring,	P. H. Seago,	Lilesville,	4	20	15				
Wadesboro',									
Red Hill,	J. J. McLendon,	Ansonville,	10	60	40	3	100		11
Blackwood's Chapel,	No School,							2 75	
Mt. Carmel,									
Hamer Creek,									
Mt. Moriah,									
Laurel Hill,									
Holly Mount.									

Biblical Recorder,

(ESTABLISHED 1832.)

A. F. REDD,
J. D. HUFHAM, } *Editors.*

The last Baptist State Convention expressed, as their unanimous sentiment, that a special effort should be made to secure 3,000 new subscribers fo the Biblical Recorder during this conventional year. Relying upon the co-operation of our brethren, we have increased the quantity of reading matter in the Recorder; and we are constantly making changes which will render the paper more useful and acceptable to the Baptist denomination. Thus we have added materially to our expenses, and have thereby rendered the paper more valuable. The circulation of the paper in your Churches depends directly on your efforts in its behalf. Do help us now. Form a club in each one of your Churches.

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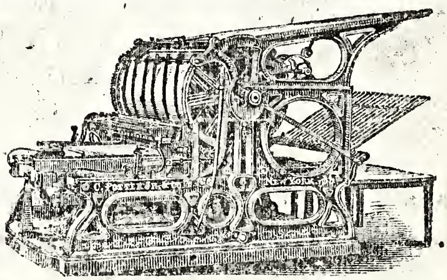

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MINUTES

OF THE

SIXTIETH ANNIVERSARY

OF THE

Pee Dee Baptist Association,

HELD WITH THE CHURCH AT

Red Hill, Anson Co., N. C.,

October 15th and 16th, 1875.

Moderator—Rev. A. E. BENNETT, Ansonville, N. C.
Clerk—S. T. USHER, Sulphur Springs, N. C.

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ORDAINED MINISTERS.

Rev.	John Monroe,	Laurel Hill,	North	Carolina.
"	D. Wright,	Troy,	"	"
"	A. E. Bennett,	Ansonville,	"	"
"	Jas. Jordan,	Troy,	"	"
"	I. W. Littleton,	Albemarle,	"	"
"	W. M. Bostick,	Bostick's Mills,	"	"
"	B. Sanders,	Lilesville,	"	"
"	Jas. R. Littleton,	Albemarle,	"	"
"	J. J. McLendon,	Ansonville,	"	"
"	G. O. Wilhoit,	"	"	"
"	N. B. Cobb,	"	"	"

PROCEEDINGS.

Red Hill Church, Anson Co., N. C.,
Friday, October 15th, 1875.

The Association assembled at the time and place appointed.

The Introductory Sermon was preached by G. O. Wilhoit, from the 16th chap., 15th verse of St. Mark: "And He said unto them go ye into all the world and preach the gospel to every creature."

After a recess of thirty minutes, the delegates met in the church and joined in singing the 966th hymn: "There is a land of pure delight," &c.

The Moderator, Rev. W. M. Bostick, read the 84th Psalm.

Prayer, Rev. D. Wright leading.

Letters from the various churches in the bounds of the Association were read, and the names of delegates recorded.

Election was then held for Moderator and Clerk, which resulted in the election of A. E. Bennett, Moderator, and S. T. Usher, Clerk.

An invitation was extended to ministering brethren, who were not delegates, to seats with us: Bev. G. W. Green, A'gt Sunday School Board, accepted a seat and was cordially received.

An invitation was given to Corresponding Messengers to sister Associations: Bro. John Green, from Brown Creek, accepted a seat and made some very encouraging remarks; also, Bro. U. Staten, from Brown Creek, accepted a seat with us and was kindly received.

The Moderator then appointed the following Committees:

On Order of Business—J. Luther, Rev. J. R. Littleton and A. Wright.

On Religious Exercises.—Pastor and Treasurer of the Church at Red Hill.

On Church Letters—Rev. J. J. McLendon, and Brethren Elisha Sego and Jas. Martin.

On Finance—E. T. R. Levingston, Elisha Flake and W. F. Burmingham.

On motion, it was agreed to hold night sessions.

On motion, a Committee of three was appointed to visit the Wadesboro' Church and look after the property of the Pee Dee Association, and report at the next meeting of the Association.

The Moderator appointed on said Committee: Rev. B. Sanders, and Brethren W. F. Burmingham and C. Cox.

On motion, adjourned to 7 o'clock, P. M.

Hymn: "When I can read my title clear," &c. Prayer, G. W. Green leading.

NIGHT SESSION.

The Moderator being absent, Rev. W. M. Bostick was elected Moderator *pro tem.*

Session opened by singing, "Children of the Heavenly King," &c. Prayer, Rev. G. O. Wilhoit leading.

The roll was then called and absentees marked.

Called for the report on Order of Business.

Report received and Committee discharged.

The following were appointed Corresponding Messengers to sister Associations:

Sandy Creek—Rev. W. M. Bostick, Rev. D. Wright and Bro. Alexander Leach.

Cape Fear—Brethren Wm. McLean and Peter McMillan.

Brown Creek—Rev. G. O. Wilhoit and J. J. McLendon.

Liberty—Rev. J. R. Littleton.

Rocky River—Rev. J. W. Littleton and Bro. G. W. Calaway.

To write the next Circular Letter: Bro. W. L. Wright.

On Periodicals: Rev. G. O. Wilhoit.

On the Various Objects of the Baptist State Convention: Rev. D. Wright.

Systematic Benevolence: Elisha Flake.

The following brethren were appointed delegates to the Baptist State Convention: Bro. Wm. S. Ballard, Rev. W. M. Bostick, J. Luther, Rev. G. O. Wilhoit, John Ducket, Rev. J. J. McLendon, S. T. Usher and Rev. D. Wright.

Called for reports from Messengers attending sister Associotions: Bro. Barber attended Brown Creek and was cordially received.

Called for report on Periodicals, report read, and after remarks by Rev. G. O. Wilhoit, Rev. B. Sanders, and Brethren J. Luther and T. F. Haywood, in behalf of the *Recorder* and *Kind Words*, it was adopted and ordered appended to the minutes.

REPORT ON PERIODICALS.

So much has been said and written on the subject of Periodicals that it s difficult to say anything new. Every thinking and observing person knows the power of the press for weal or for wo. By it the opinions of housands, even whole nations, are changed in a few days and then hurled back in as short a time. Our daily and weekly periodicals do much to mold the character of a community. The fact that there are so many secular papers, and some of evil tendency, makes it more essential that we have and support those of a religious character.

The *Biblical Recorder*, our State organ, is an able and safe paper and should be well sustained.

The *Religious Herald*, published in Richmond, Va., is an excellent religious paper. So is the *Baptist*, published in Memphis, Tenn.

That little efficient paper, *Kind Words*, should be in the hands of all our children.

Respectfully submitted,

D. WRIGHT.

To preach the Introductory Sermon at the next meeting of the Association: Rev. G. O. Wilhoit.

To preach the Missionary Sermon at the next meeting of the Association: Rev. J. Monroe; Alternate, Rev. A. E. Bennett.

On motion, adjourned to 9 o'clock, A. M., Saturday.

Prayer, Rev. B. Sanders leading. Benediction by the Moderator.

SATURDAY MORNING, 9 o'clock.

The Moderator opened by reading the 8th Psalm.

Hymn 705, "The Saviour bids us watch and pray," &c.

Prayer, Rev. B. Sanders leading.

The roll was then called and absentees marked. Minutes read and approved.

Extended invitation to visiting brethren. Rev. J. W. Littleton accepted the invitation and was cordially received.

Extended invitation to Corresponding Messengers of sister Association. Rev. E. L. Davis, from Brown Creek, accepted, and was welcomed to a seat with us, also Brethren J. W. Davis and Reuben H. Jones; from Sandy Creek, Bro. Wm. Paterson, all of whom were cordially received.

Called for report on the Baptist State Convention. The report was submitted and read, and after able remarks on the various objects by Rev. G. W. Greene and others, it was adopted and ordered appended to the minutes.

REPORT ON THE OBJECTS OF THE BAPTIST STATE CONVENTION.

To the Ministers and Messengers composing the Pee Dee Association, christian salutation; and if that were possible, the same salutation to all the brethren and sisters composing the Churches of said body:

A few days ago I forwarded two communications to the Editors of the *Recorder*, the first being a plea for the Baptist cause in the town of Rockingham; the latter, a review in part of the report on "Systematic Benevolence," published in your last year's minutes. As a matter of course the editors will decide whether to publish or not.

Part of the report: "Now to show what system will do, our minutes report 441 white males; suppose each cultivate one acre, say in cotton, yielding 500 pounds seed, this would make about 150 lint; this sold at the low price of 12 cents, make $18 each; this foots up the *nice sum* of $7,938."

In my little piece I stated that this "NICE SUM" could be divided as follows: $1,000 to the Foreign Mission Board; $1,000 to the State Mission Board; $1,000 to the Education Board; $1,000 to the Bible Sabbath School Board; $1,000 to the Endowment; leaving the "*nice sum*" of $2,938 to be divided between Rockingham, Troy, Laurinburg, Shoe Heel and other important points, all within the geographical bounds of the Pee Dee Association.

But, is it not to be feared that the brethren, Bailey, Hufham and Dr.

Walters, when they will recollect that there are hundreds of millions of women and men in the world who have never even heard of the *Bible*, or of a *precious Jesus*, and when they will further reflect that there are already so many heavy yokes upon the necks of the brethren and sisters: the yoke of mammon, the yokes imposed by the almost innumerable fashionable stores, the yokes chained upon them by pride, by circuses, &c., &c., the editors, in all probability, will conclude that the calculations of the Associational Report were extravagant, and they will pity those who already are bearing burdens almost intolerable, and they will throw my little piece into their *waste basket.*

The Pee Dee Association at its session held at Brown Creek, in 1849, appointed a "Committee of Ways and Means," and the said brethren prepared a report, very much like the one published last year. I have not access to the minutes of that year, but the substance was as follows: That the ministers give *one-twelfth* part of their salaries, whether large or small, that the deacons and other brethren lay off an acre of ground, consecrate it and its proceeds every year to the cause of the blessed Jesus; that physicians, lawyers, teachers and mechanics give as much, each one, as the proceeds of an acre; that the sisters should employ their fingers in knitting and sewing for the gentlemen, and cast a part of their earnings into the Lord's treasury. In your report last year you assured the public that the sisters "ALWAYS DO SOMETHING" in aid of benevolent objects. If the plan in the report of 1849 had been carried out year in, year out, from that day to this, many desert and wilderness spots, at home and in heathen lands, would have blossomed as the rose to the honor and glory of God, and the salvation of precious souls.

In the communication to the *Recorder* it was stated that A. Judson, Burmah's great Missionary, GAVE all of his ministerial life, all of his splendid talents, all that he inherited from his father's estate, together with his own earnings, amounting to $10,000, he gave all these to do the Burmans good, in time and through eternity. He gave these perishing millions a faithfully translated and printed Bible, preached to them the unsearchable riches of Jesus, and now in glory he is surrounded by hundreds of converted and saved heathens. Would he say now that he had done too much?

"I, John, who am also your brother and companion in tribulation," (and I humbly trust) "in the kingdom and patience of Jesus Christ," earnestly, respectfully and most affectionately make the following request: *Prepare a subscription paper, put me down for one acre*, that acre and its proceeds to be consecrated every year so long as my Lord and Master will let me live, as an instrumentality in pulling down the devil's kingdom and building up the Kingdom of Jesus, at home and in the regions beyond.

"A little leaven, leaveneth the whole lump." In the humble opinion of the writer, it will be more prudent and more successful at first for the Association to request each family connected with each church to give the acre plan a fair trial, then to request each male member to set apart an acre. Some parents have perhaps 2, 3 or 4 sons who are members. A further suggestion: Let every brother and sister willing to test the plan for one

year be altogether free to plant what they think best—cotton, wheat, rice, &c. It is certain that those who have good wheat lands will have the least trouble. But why talk of trouble, when we remember that Jesus, who was so rich, became very poor that poor wretched sinners, such as we, might be made eternally rich.

"My soul stand and wonder, then bow and adore,
The owner of all things, is turned out of door,
The Sovereign of angels, commands no esteem,
From sinners, the objects he came to redeem."

Resolutions passed by Conventions and Associations, and printed in minutes, will do no good unless carried into effect. But perhaps some fainthearted brethren and sisters will inquire, will not the plan prove a *total loss?* Impossible, the Bible being true. "Every word of grace is as strong as that which built the skies. The voice that rolls the stars along, speaks all the promises." Here are the endorsers. Will you trust them? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." King Solomon, Prov. 11:24-25 "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will He pay him again." Prov. 19:17. "He hath dispersed, He hath given to the poor, His righteousness endureth forever." King David, Psalm 112:9. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The Lord of Hosts. Any brother here afraid to trust Him? Malachi 3:10. "Give, and it shall be given unto you, *good measure, pressed down, and shaken together and running over*." Jesus in Luke 6:38. Any brother or sister here, afraid to trust Jesus? O! for strong faith in every soul to trust Jesus.

"And must I part with all I have, my dearest Lord for Thee;
It is but right, since Thou hast done, much more than that for me."

It is reported that a venerable minister in the Rocky River Association has had the habit of planting *several* acres of cotton every year, and devoting the proceeds to benevolent purposes, and yet he has bread enough and to spare. And what is true of him will be true of others who will go and do likewise and from the same motives.

When the writer of these lines was young, he had a strong desire to go far among the Burmans, to offer to them "the unsearchable riches of Jesus Christ;" but circumstances beyond his control prevented. Often did he wish that he was the owner of a *mountain of gold*, and he would most cheerfully give it all to translate, print and publish the Holy Bible in all the tongues under heaven. He rejoices in believing that the time will come when every family on the globe shall have a pure version of the Word of God, and when the precious gospel of Jesus shall be faithfully preached in every neighborhood. John, in prophetic vision, saw standing upon Mt.

Zion a great multitude which no man could number, redeemed from among every nation of the habitable world.

"Our Father who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is done in Heaven. Amen."

JOHN MONROE.

FORM OF A PLAN.

	1 acre	¼ acre	½ acre
John Monroe, proceeds of			
One acre 70 square yards, proceeds of			
One-half acre 35 by 70 square yards, proceeds of			
One-fourth acre 35 square yards, proceeds of			

Called for the reading of the Circular Letter. No letter prepared.

Called for the report on Finance. Report submitted and approved and ordered appended to the minutes.

REPORT ON FINANCE.

CHURCHES.	Printing Minutes.	Endowment.	Home Missions.	Foreign Missions.	Education.	State Missions.	Sunday School Board.
Forks of Little River,...	$ 1 50	$	$ ...	$	$	$	$ ....
Pee Dee,................	2 00	1 00	1 50	5 75	1 50	24 50	1 50
Bethel,......	2 00	.....	......	......	......	......	......
Spring Hill,............	2 50	......	......	......	......	......	......
Cartledge Creek,...	1 80	......	.....	3 50	......	......	......
Saron,..................	1 00	......	......	......	......	......	....
Brown Creek,...........	2 50	......	......	......	......	......	......
New Union,............	1 25	.....	......	......	.....	......	......
Dover,.................	1 50	......	......	......	......	......	......
Ebenezer,.	2 40	......	......	.....	......	2 10	......
Pleasant Grove,.........	2 00	......	......	......	......	4 03	......
Gum Spring,...........	3 55	......	......	......	......	......	......
Wadesboro',..	......	......	......	......	......	......	......
Red Hill,..............	1 80	......	4 80	4 80	......	......	1 00
Blackwood's Chapel,....	1 50	... ...	......	5 00	5 00	......	......
Mt. Carmel,............	......	......	......	......	......	......	......
Hamer Creek,..........	1 00	......	......	......	......	......	......
Mt. Moriah,....	......	......	......	......	......	......	......
Laurel Hill,............	1 25	......	......	......	......	......	......
Holly Mount,..........	2 00	......	......	......	......	......	......
	$31 55	$ 1 00	$ 6 30	$19 05	$ 6 50	$30 63	$ 2 50

E. T. R. LEVINGSTON, CHAIRMAN.

Agreed to hold the next meeting of the Association with

the church at Cartledge Creek, Richmond County, commencing Friday before the third Sabbath in October, 1876, at 11 o'clock, A. M.

On motion, adjourned to 1 o'clock, P. M. Hymn, "Amazing grace how sweet the sound," &c. Prayer, Rev. E. L. Davis leading.

AFTERNOON SESSION.

Hymn, "Come happy souls approach your God," &c. Prayer, N. B. Cobb leading.

Invitation again extended to visiting brethren. Elder N. B. Cobb, President and Representative of Carolina Central Academy, presented himself and was cordially received and welcomed to a seat with us.

The discussion of Education then being in order, was responded to by Revs. N. B. Cobb and E. L. Davis in very able and enthusiastic speeches, which were well received.

The following resolution was then submitted on Education by Bro. John Ducket, which was unanimously adopted and ordered appended to the minutes:

WHEREAS, Believing that a school of high grade is needed in our midst for the fuller development of the talents of our young men, and having learned with pleasure the prospects and condition of the Carolina Central Academy; therefore be it

Resolved, That the delegates to this Association recommend to the Baptists throughout the Pee Dee section and the State, to patronize this Institution.

Called for report on Church Letters. Report read and approved and ordered to appear in the minutes.

REPORT ON CHURCH LETTERS.

Your Committee on Church Letters beg leave to report the following: Saron is in a cold state; Hamer Creek reports a revival; Gum Springs reports a revival and Sunday School; Laurel Hill has been revived; Red Hill reports a Sunday School; Cartledge's Creek is in a flourishing condition, a revival and Sunday School; Dover a revival; Spring Hill a prayer meeting

and Sunday School; Brown Creek nothing of interets, in a lukewarm state; Pee Dee is in a flourishing condition, a revival and Sunday School; Blackwood's Chapel a revival; Ebenezer a revival and Sabbath School; Holly Mount is in a flourishing condition; a revival of interest; Bethel a revival and Sabbath School; Forks of Little River nothing of interest; New Union nothing of interest.

J. J. McLENDON, *Chairman.*

A collection was then taken by Rev. G. W. Greene, Ag't Sunday School Board, amounting to about $14.00.

On motion, the thanks of this Association are due and are hereby tendered to the members of Red Hill Church and citizens in the vicinity for the hospitable manner in which they have entertained the members of this body, which was unanimously adopted.

Ordered that the Clerk superintend the printing of the minutes, and have for his services $10.00.

On motion, adjourned to time and place of the next meeting of the Association. Hymn, "For a season called to part," &c. Prayer, Rev. D. Wright leading.

Thus ended the Sixtieth Anniversary of the Pee Dee Baptist Association.

A. E. BENNETT, MODERATOR.

S. T. USHER, *Clerk.*

SUNDAY MORNING, 11 o'clock, A. M.

Congregation exceedingly large.

After the church and school house were crowded, half the people were standing in the grove.

Elder D. Wright preached the Missionary Sermon, in the church, from Esther 4:14, "And who knoweth whether thou art come to the kingdom for such a time as this?"

Elder N. B. Cobb preached at the same hour, in the school house, from Acts 2:23, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain."

Collection taken at the close of the sermons in both houses amounted to $25.21.

At 2 o'clock, Elder E. L. Davis preached in the church from 2nd Cor. 5 : 11, " Knowing therefore the terror of the Lord we persuade men."

At the same hour Elder G. W. Greene preached in the school house, from Heb. 7 : 25, " Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

All these sermons were preached to large and appreciative audiences, and it is hoped will result in lasting good.

A SPECIAL REQUEST.

At the close of the services, on Sabbath evening, please have the following hymn lined out and sung to the tune called Arlington, or any other tune that may be preferred. The hymn will doubtless animate and cheer the hearts of all true christians.—JOHN MONROE.

C. M.

1. Sweet rivers of redeeming love,
Lie just before mine eyes;
Had I the pinions of a dove,
I'd to those rivers rise.

2. I'd rise superior to my pain,
With joy outstrip the wind;
And cross bold Jordan's stormy main,
And leave the world behind.

3. While I'm imprisoned here below,
In anguish, pain and smart;
Oft-times my troubles I forego,
While love surrounds my heart.

4. In darkest shadows of the night,
Faith mounts the upper sky;
I then behold my heart's delight,
And could rejoice to die.

5. I view the monster death, and smile,
For he has lost his sting;
And Satan rages all the while,
Triumphant I can sing.

6. I hold my Saviour in my arms,
And will not let him go;
I'm so delighted with his charms,
No other good I know.

7. A few more days or years at most,
My troubles will be o'er;
And I shall join the heavenly host,
On Canaan's peaceful shore.

8. My happy soul shall drink and feast,
On love's unbounded sea;
The glorious hope of endless rest,
Is pleasing news to me.

—*From Dossey's Choice.*

List of Churches and their Pastors, Clerks and their Post Offices and Time of Preaching.

CHURCHES.	PASTORS.	SALARY.	SABBATH OF PREACHING.	CLERKS.	POST OFFICES.
Forks of Little River,	D. Wright,		First,	J. L. McMillan,	Troy,
Pee Dee,	N. B. Cobb,	$ 125 00	Second,	T. B. Henry,	Lilesville,
Spring Hill,	John Monroe,				Laurel Hill,
Bethel,	G. O. Wilhoit,			G. W. Ballard,	Mt. Gilead,
Cartledge Creek,	W. H. H. Lawhon,	120 00	Fourth,	T. J. Bostick,	Rockingham.
Saron,				A. C. Covington,	Capels' Mills,
Brown Creek,	G. O. Wilhoit,	100 00	Fourth,	J. M. Flake,	Wadesboro',
New Union,	W. M. Bostick,	125 00	First,	J. F. Crowder,	Mt. Gilead,
Dover,	Jas. Jordan,	75 00	Third,	A. A. Leach,	Hunsucker's Store,
Ebenezer,	J. W. Dunn,			J. D. McLester,	Albemarle,
Pleasant Grove,	B. Sanders,			J. D. Potter,	Paris,
Gum Spring,	G. O. Wilhoit,			W. H. Dabbs,	Lilesville,
Wadesboro',					
Red Hill,	G. O. Wilhoit,			E. H. Seago,	Ansonville,
Blackwood's Chapel,	W. H. H. Lawhon,	100 00	Third,	J. Luther,	Pekin,
Mt. Carmel,					
Mt. Moriah,					
Hamer Creek,	W. M. Bostick,	100 00	Fourth,	W. H. Galloway,	Mt. Gilead,
Laurel Hill,	Jas. Jordan,	75 00	Fourth,	M. M. Leach,	Hunsucker's Store,
Holly Mount,	J. W. Dunn,	50 00	Second,	C. Yarborough,	Pekin,

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATES.	Baptised,	Rec'ed by Letter.	Restored.	Expelled.	Deceased.	Dismissed.	White Males.	Females.	Colored.	Total.
Forks of Little River,	Montgomery,	Rev. D. Wright, Wm. Thomas, J. L. McMillan,	..	..	..	1	..	3	19	44	1	64
Pee Dee,	Anson,	W. T. Williams,* W. F. Burningham, T. B. Henry,	9	3	1	..	..	2	37	55	1	91
Bethel,	Montgomery,	S. S. Ballard,* Henry Mills, E. T. R. Levineston,	4	..	..	1	..	..	28	50	..	78
Spring Hill,	Richmond,	T. M. Watson,* Peter McMillan, D. McNeil,	..	..	..	..	2	..	..	..	..	71
Cartledges Creek,	"	W. W. Bostick. N. R. Sandford,* John Ducket,	6	2	..	..	..	1	26	42	..	68
Saron,	"	Wm. Covington, W. D. Townsend,* A. C. Covington,	2	..	..	..	..	..	..	..	..	81
Brown Creek,	Anson,	L. R. Mason,* E. W. Flake, B. Benton,	1	..	..	5	..	4	18	37	..	55
New Union,	Montgomery,	T. F. Haywood, J. T. Lilly, E. A. Hartsell,	..	2	..	..	1	10	26	55	3	84
Dover,	"	S. Lassiter,* Noah Freeman,* Jas. Allen,	3	2	..	..	..	4	29	82	6	117
Ebenezer,	Stanly,	Rev. J. R. Littleton, H. Biles, Jas. Claton,	3	..	..	1	1	3	35	51	7	93
Pleasant Grove,	Anson,	Joseph Allen, A. L. Porter, Jas. Curlee,	7	..	1	..	..	..	30	61	4	95
Gum Spring,	"	P. H. Seago, J. C. Cox, Jas. Knotts,	37	..	1	1	..	1	36	86	1	123
Wadesboro,	"	Not represented,	..	..	..	..	..	..	..	..	..	...
Red Hill,	"	Louis McLendon, Jas. Martin, C. C. Brasswell,	2	3	..	..	..	..	44	49	..	93
Blackwood's Chapel,	Montgomery,	Rev. W. M. Bostick, H. C. Luther, S. T. Usher,	2	2	..	..	..	..	18	31	..	49
Mt. Carmel,	"	Not represented,	..	..	..	..		..	..	..	..	...
Hamer Creek,	"	W. M. Ballard, Pleasant Frazer, D. B. Allen,*	..	..	..	..	..	..	17	37	8	62
Mt. Moriah,	Robeson,	Not represented,	..	..	..	..	..	..	..	..	..	...
Laurel Hill,	Montgomery,	A. W. Wright, E. T. Smith,* S. C. Wright,	8	1	..	4	4	4	15	29	8	52
Holly Mount,	"	Jas. Haywood,* Thos. Blake, Elisha Jenkins,*	7	8	..	..	1	..	23	37	..	60

Those marked thus * were absent.

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS	POST OFFICES	No. of Teachers.	No. of Pupils.	Conversions.	Vols. in Library.	Am'ts Contributed.	Months opened.	Average attendance.
Forks of Little River									
Pee Dee,	Rev. B. Sanders,	Lilesville,	10	60	4	60		12	40
Bethel,									
Spring Hill,									
Cartledge Creek,									
Saron,									
Brown Creek,									
New Union,									
Dover,									
Ebenezer,									
Pleasant Grove,									
Gum Spring,	P. H. Seago,	Lilesville,		50					25
Wadesboro',									
Red Hill,									
Blackwood's Chapel,									
Mt. Carmel,									
Hamer Creek,									
Mt. Moriah,									
Laurel Hill,									
Holly Mount,									

Churches having Sunday Schools will please report *statistics.* Only two reported the past year.—CLERK.